

HERALD of HOLINESS

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The Baptism with the Holy Spirit

JESUS emphasized that it was both the privilege and the duty of the disciples to be baptized with the Holy Spirit. In this emphasis He included the entire Christian Church as they were represented by those disciples, the nucleus of His Church. The promise of this baptism or fullness of the Holy Spirit was fulfilled for the disciples on the Day of Pentecost. Pentecost was to them not only the official advent of the Holy Spirit upon the Church, but it also marked the great epoch in their lives when they were filled or baptized with the Holy Spirit. This was a second experience for those upon whom Jesus breathed and said, "Receive ye the Holy Ghost."

The baptism with the Holy Spirit wrought great changes in these disciples. In the very act of being baptized with the Spirit their hearts were purified by faith. Heart purity and the baptism with the Spirit were simultaneous experiences. They were changed from weak, vacillating, hesitant disciples into bold, fearless warriors for Jesus Christ. Their spiritual inertia was supplanted by a quenchless enthusiasm born of the Holy Spirit. Their sense of weakness and the consciousness of their human inabilities were completely overcome in their realization of the fullness of the Holy Spirit within their lives. Their limited vision was enlarged to see the sufficiency of the gospel of Christ for all men. Their dullness and lack of apprehension of divine things was quickly transformed into keenness of spiritual insight and discernment. They were quick to catch the spiritual side of things. They possessed a heroism of endurance which brought conviction even to their persecutors. They were conscious of the abiding presence of the Holy Spirit and nothing could divert them from the path in which He would lead them. What brought such spiritual resources to these disciples? The baptism with the Holy Spirit. The great need of modern Christians is to be baptized with the Holy Spirit.—D. S. C.

HERALD OF HOLINESS

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THE MANHOOD OF GRACE

MATURITY depends upon growth and development. Time is an essential element in both of these processes. Citizenship while closely related to maturity is not wholly dependent upon it. Its full privileges are available only when one reaches his majority—the age which the government has set as that time of normal development when a youth may safely begin to exercise himself in its affairs. The essential element, therefore, in citizenship is the ability to act from one's own initiative. Previous to this age, whatever may have been his advantages or disadvantages, a youth is regarded as a child. In the eyes of the law he is a minor for whom others are responsible and who is of himself incapable of government. St. Paul uses this figure as an illustration of the Old Covenant which demanded obedience and enforced it by external means and the New Covenant which secures obedience through a transformed inner life. He affirms that the heir, as long as he is a child differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. As a child he is incapable of self-government and so must be governed by external means. As soon, however, as he becomes of age, he is relieved from this external restraint and acts on his own initiative. As such, also, he enters into his inheritance.

THE apostle applies this figure to the work of salvation through Christ. Even though born of the Spirit and having become a son of God, the old fleshly nature wars against the new life in the soul even as Ishmael persecuted Isaac. So long as the heart has within it those carnal desires and cravings which must continually be suppressed, man cannot act wholly from a spontaneous inner motive. But when the law of God by a divine act is written upon his heart and within his mind, so that the heart is

purified from sin and brought into full conformity to the will of God, then he may be said to have attained his majority in grace. Then it is that he acts from an inward impulse of divine love—then it is he does the things which the law commands from a transformed nature and not by outward compulsion. This is what St. Paul means by the manhood of grace. Since in religion experiences are measured by faith instead of time, the soul may, after becoming a child of God by faith, likewise have the heart purified by faith and enter into this manhood experience of grace, where the love of God becomes the dominant and compelling motive of life. The youth grows before he attains his majority, and continues to grow afterward. In fact when thrown upon his own responsibility before God he advances more rapidly in the things of grace.

THE matter may be put in another way. Nothing matures a person more rapidly than love. A young man and a young woman deeply in love with each other will assume responsibility and plan more wisely than either of them would do otherwise. Love will bring the faculties of mind and heart to a state of maturity more rapidly than anything else. Even in the lower orders of nature this is true. A hen may be the embodiment of timidity, but with her brood of chickens about her, she has been known to assert a boldness which will thwart a vicious hawk. So, also, St. John informs us that there is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. Let love be perfected in the heart, casting out all tormenting fears, and Christians young in years and experience will undertake tasks that would frighten the half-hearted, fear-tormented Christian older in years. They see no difficulties—they are no longer easily wounded, for religion is not measured by years but by faith in God.

THE SUPREME TRUTH OF THE GOSPEL

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned (1 Tim. 1:5).

THIS scripture is a summary of the whole gospel. All its historical preparations, all its enactments in human life, all its preparations of grace, all its precepts and promises, its exhortations and warnings are summed up in this single, brief text. Only divine inspiration, it would seem, could crowd so much truth into so small a compass. Every word is freighted with meaning.

We may picture this text as a beautiful stream of clear, sparkling water, having its source in the pure, cold springs of the high mountains. From its source it flows downward toward the sea, rushing between precipitous rocks, or flowing gently between tree lined banks in its onward course. The stream never fails for its source in the springs is fed by the eternal snows that cover the lofty mountain peaks. We some-

times picture ourselves as children standing on the banks of this broad river. We turn our eyes upward to its source, only to find that it is hidden in the towering mountains with their dense forests and snow crowned peaks. We look downward toward the mouth of this great river, but it flows into the sea overhung with mists and clouds. There is a river, the streams whereof shall make glad the city of God. The apostle is specific. The river is that of divine love; it flows out of a pure heart; it is regulated by a good conscience; it is kept fresh and full and flowing by an unfeigned faith. To accomplish this is the supreme purpose or end of the gospel.

The qualifying words which attach to these terms are significant. In them is revealed the great fact of redemption. The heart is the spring of affection, but perfect love can never flow from the natural heart which is corrupt according to the deceitful lusts. The conscience is the regulative faculty, but unilluminated by divine truth, it has plunged men into deepest darkness. Faith is a characteristic of mankind, but unawakened by the Holy Spirit, it rests in human wisdom and leans upon the arm of flesh. Redemption is needed—redemption which must touch the whole man, and which involves the ever-blessed Trinity. Perfect love can flow only from a pure heart, and this God gives to men through the atoning blood of Jesus Christ and the gift of the Holy Spirit. A good conscience is one that is illuminated by the Word of God, while an unfeigned faith is one which is purged from the unbelief of the natural heart. God the Father originated this great salvation; Jesus Christ the Son wrought it out through his obedience, sufferings and death and resurrection; and the Holy Spirit makes it effective in the lives of men. This salvation with its depths and heights, and its far reaches, the apostle tells us, is a stream of charity or love, flowing from pure hearts, regulated by good consciences, and kept fresh and flowing by an unfeigned faith.

EDITORIAL MISCELLANY

EVERY once in a while someone has an inspiration to write a parody on that familiar poem entitled "If." The latest is by President Frazier of the Colorado State College of Education, and has as its theme the social aim of education. "If a student learns to love good music and keeps on through life with this enjoyment; if he learns to appreciate the beautiful and artistic in pictures, house decorations, clothing and all surroundings, and takes his love with him when he leaves school; if he develops an interest in games that add to happiness and healthfulness, and keeps on playing them; if he learns about his body, its functions and care and keeps on practicing good habits; if he learns to be a good citizen of a college community and keeps on being a good citizen in a larger community; if the good English he learns to speak is carried into everyday life;

if he has developed a social consciousness that makes him interested in his fellowman; if the education of college days continues into later life; then that student has achieved the real social aim in education."

There seems to be a balance of forces in nature necessary to life and prosperity. The fire which burned the trees and shrubbery from the mountains above Montrose and La Crescenta in southern California, made possible the loss of life and property through destructive floods on New Year's night. When the rain fell in torrents there was nothing to check and distribute the flow of the waters. As a consequence great boulders were washed down the mountainsides as if they were pebbles. The destruction of the prairie grass on the plains is evidently a contributing factor in the dust storms that have been such a plague to the central Southern States. A number of years ago there were no native rats in Jamaica until they were carried in on ships. There being no ground carnivores large enough to combat the rat, the people imported the mongoose. As the rats diminished the mongoose increased. They killed the chickens, the lambs, the pigs, and even dogs and cats. They pursued the game birds until they were all but extinct. As a consequence the insects which had been kept in check by the birds multiplied so rapidly as to become a plague.

Bishop Oldham, who is a keen observer of world conditions, points out that "the penetration of mission lands by western ideas and western technical and industrial methods is producing a situation resembling that of the West, in which Christianity is involved in a life and death struggle with secular modes of thought and a secularized social order. Modern science, communism and nationalism are creating in Asia and Africa problems similar to those which confront the Church in Europe and America."

Twice recently we have heard the expression that religion is in a "bad way." The first time was in consultation with a professor in a great university. Himself a Christian man, he nevertheless stated that religion was having a hard struggle on the college campus. The second time we heard the expression used was in a gathering of college and university professors in annual session. A professor of many years of experience stated that mere adjustment of the curriculum or vocational guidance would not solve present day educational problems, and then added that what was needed was that something which was formerly called religion, but which seemed to be rather obsolete now. Without this he said, "I see no hope of solving our educational problems." Sympathy with his remarks was shown by the enthusiastic applause given him. Religion is an essential element in every aspect of life.



Managing Editor's Page



"OVER THESE LANDS"

THE leaders of the holiness movement of the past century pressed on in the conquest against sin with the conviction that God had brought them into existence "to spread scriptural holiness over these lands." The founders of the Church of the Nazarene were possessed with the same conviction. The phenomenal growth of our church may be attributed to the fact that our ministers were determined to spread the gospel of holiness everywhere. If a church was established in a strategic center, it served as a point from which to reach other nearby sections of the country. They were not content merely to organize a church; the leaders of that church were to enter other open doors and carry the message of salvation to other hungry hearts.

The message of holiness is not to be the property of one denomination, nor is it confined to any one locality. It is the central message of the Bible, the outstanding purpose of Christ's atoning work, and is to be proclaimed to all the world. It is the message sorely needed in the world today, the truth for which so many people are hungry. If God has favored us with the knowledge of this message it is that we may bear it to others. We cannot feel satisfied, nor are we to consider our task finished until all people have heard the glorious news of full salvation. Nor is it our responsibility merely to proclaim the good news of deliverance from all sin; we are to press the claims of the doctrine and experience of entire sanctification as a second work of grace until the hearers are convinced of the truth and are brought to accept it as their very own.

This challenges us to be a missionary church. We can discharge our responsibility to God and our duty to man only as we proclaim everywhere the message of holiness to all people. "We are debtors to every man to give him the gospel in the same measure as we have received it." We are debtors to the people of all foreign nations. We are debtors to the people in all the towns and cities of the home land. "Over these lands" includes all that is meant by "Home and Foreign Missions." We are challenged to evangelize the unoccupied territory of our home lands. Some are distressed because our towns and communities are overchurched. And yet a large number of people, even in these so-called overchurched fields, have not been reached with the gospel of full salvation. We do not consider that any community is properly churched until it has a strong holiness church; a center where the truth of entire sanctification is proclaimed and where people are brought into the experience of heart purity.

We must continue to "spread scriptural holiness over these lands." It is our only cause for existence. It is our only hope of keeping God's approval upon us. Marshal Foch challenged the Allied forces in the late war by this statement: "The offensive is our only salvation." We can keep blessed only as we keep pushing forward. We can press forward in foreign activities only as we establish new churches in the home land. We have the message the world needs. Let us Crusade for Souls in the home lands and enter many of the open doors during the summer months. Let us with new zeal and passion "spread the gospel of holiness over these lands."

* * * *

How often many sincere Christians have been defeated through the realization of their own lack of ability. We are prone to measure ourselves by others and almost covet their abilities that we might present them to Christ. But we may well recognize that we are responsible only for what we possess even if that possession is only one talent. Too often we follow the example of the disciples at the feeding of the five thousand. We are conscious of what we do not possess and hesitate to bring out a meager supply to Christ. And if we present what we have, we, like them, usually add, "but what are these among so many." Let us realize that the Christ who fed the multitude with the two small fish and five barley biscuits can make a one-talent life a great blessing if that life is yielded to Him.

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GENERAL SUPERINTENDENT WILLIAMS' NEW BOOK

"Attitudes and Relationships" is the title of a new book recently published from the pen of Dr. R. T. Williams. Many who have heard Dr. Williams' lectures on "Attitudes" have requested to have them printed. The scope of the message of the lectures is somewhat enlarged by the addition of a discussion of "Relationships." The thesis of the book is that life is made up of relationships with things, with people, and with God. Our attitude toward these will determine our relationships in these fields. Those who have heard the lectures will want the book. Those who know Dr. Williams and appreciate the practical message he brings will want it. Young people especially should read it. All of our readers will be profited by its message. It is attractively bound in cloth and sells for only fifty cents.

DELUGES OF PENTECOST

Basil Miller

CROWDS AND THE GREAT REVIVALS

PENTECOST was possible because from all the known nations where the Jews had scattered there came together masses of people to celebrate the yearly feast. Without crowds there can be no pentecosts. Vital to the success of the historic revivals—gracious days for which the church longs and sighs—have been multitudes of folks who can be reached. The great evangelists have been firebrands who gathered to their campaigns mobs, crowds, massive audiences to be reached by the power of the Spirit.

Before any *crusade for souls* can be successful it must reach the people. Few people, few results—God cannot work upon empty pews.

WHITEFIELD, THE CROWD-GETTER

The work of Whitefield—the greatest evangelist of the centuries—was distinctive in that he never failed to get the crowds. So many came that it was necessary for him to preach to them out under the heavens. At Moorsfield he is said to have spoken time and again to as high as thirty thousand people. They came like lambs early for the day services, and they did not fail to return for the evening service. In America the same results followed his labors. At Chester, Pa., he drew from the meager population five to eight thousand people. When he went to New York City from five to ten thousand came to hear him preach the Word of Life. On the famous Boston Commons it has been estimated that his evangelistic messages drew approximately twenty thousand folks to hear him. At Salem the largest buildings were filled to overflowing, and multitudes stood without to catch the echoes of his words. In Philadelphia Benjamin Franklin drew back block after block away from the place where he was preaching to the very edge of the massive crowd, and estimated that some thirty thousand folks were within range of his marvelous voice.

There is hence little wonder, under the strange baptism of the Spirit which was his, that multitudes were converted, and at times as many as five hundred lay on the ground as the slain of the Lord.

GOD AND THE PEOPLE

Two things marked the historic revivals, and they were God and the people. Without saying the marvelous manifestations of God were as visibly present as we have elsewhere shown as lightning during an electric storm in the high mountains. God also had something to work upon, for the people came from far and near.

Harrison, that boy preacher of the last century, was characterized by his ability to have a large hearing as well as for his talent in moving the audiences to the "mourner's bench." Asa Nettleton in the

year 1819 in a single revival at Saratoga Springs won two thousand souls to the Master, for multiplied thousands waited upon his ministry in evangelism. Boehm, one of the leading men of the Evangelical Church during the days of Asbury, said that one year on his Dover circuit eleven hundred were converted and six hundred received the blessing of perfect love in a single revival; and a little later there were more than thirteen hundred converts and nearly a thousand seekers after heart purity in another meeting. From everywhere the masses gathered for these revivals. These evangelists won the hearts of the people and God gave them souls.

B. Fay Mills, one of the mightiest soul winners of the past century, who in his later years proved untrue to his evangelistic vision, would rush into a city a day before the revival was scheduled to begin and impatiently say, "The work of Jesus can't wait; it must begin right now." Great cities turned out *en masse* to hear him, and the result was that thousands found the Lord in his meetings. In six weeks in Cleveland approximately a thousand a week were converted. In some forty-five days in Cincinnati where a massive building was filled to overflowing each service eight thousand were estimated to have been won for our Christ. A thousand a week for three weeks was the number of his converts in a single revival in Chicago, where the crowds flocked to hear his stirring, gripping messages.

J. Wilbur Chapman in 1909, in Boston, added some fifteen thousand new members to the churches. Assisted by Alexander and Robert Harkness, he put on series of campaigns in the various churches of the city, where large groups gathered at their neighboring churches to hear the Word of God proclaimed; then at the close of these various local meetings under the direction of local preachers, the crowds went to Tremont Temple. It was packed to the doors at each service, and when the call for penitents was given as many as a thousand would arise for prayers. In this city-wide campaign these group meetings continued in some one hundred and sixty-five different churches.

MOODY AND JONES

The success of Jones and Moody in winning multitudes was due to the fact that they were enabled by the Lord to draw large audiences. The career of Sam Jones was a noble, soul-winning one. A converted drunkard, on his earliest circuit he preached four hundred sermons in one year, saw hundreds converted, established hundreds more of family altars, and "dusted," as Talmage expressed it, "the jackets of the brethren in the amen corner." When he began his revivals elsewhere in 1877 he won from fifty to

five hundred in each place, and the largest buildings were packed to capacity. His record seems an impossible one—only adjectives of the superlative degree could describe the crowds that came to hear him.

In Monticello and Jasper Counties in Georgia, he won in his meetings seven or eight hundred converts, and the saloons were voted out. In Memphis, when the crowds packed his tabernacle, a thousand were won to the Lord. At Corinth, Miss., it was said that two out of every three of the population gave their lives to the Master. In his meeting at Huntsville, Ala., there were a thousand men at the altar in his last Sunday afternoon men's meeting. In Talmage's tabernacle in Brooklyn hundreds gave their hearts to the Lord. When he finished a six months campaign in Nashville, ten thousand converts joined the various churches of the city. Six to ten thousand men gathered to hear him in Cincinnati in his men's mass meeting; and a similar number of women heard him in Chicago. For his Chicago meeting there were nine thousand people present for the first service, and in five weeks a quarter million people heard him during the campaign. In this meeting he went so far as to install telegraph wires in the building and nine thousand words were sent to the newspapers of the world each night. During one year's time he won approximately twenty thousand converts.

The work of Moody in reaching and winning the masses reads like an impossible story also. Moody's motto was, when asked about reaching the masses, "Go for them." Converted at an early age he started a Sunday school in Chicago, which before the first year was out had enrolled two thousand scholars. In 1875 when Moody and Sankey went to the Rink in New York City twelve thousand people gathered to hear them, and thousands more were turned away. In the Chicago Fair, in 1893, Moody had six tents and two gospel wagons busy with revivals all the while. His New York Revival in 1876 won some five thousand converts, and added many thousand new members to the churches. When he went to the British Isles in some two hundred and eighty-five meetings it is said that two and a half million people heard him. In Philadelphia in one campaign nine hundred thousand people, counting them as they came, were present; and more than a million attended his Madison Hippodrome meeting in New York in 1876. For one of his Philadelphia meetings, so popular was his appeal, so large the crowds, President Grant dismissed congress and attended the services. No wonder then that God enabled that mighty warrior to win a million souls to the Master—he reached the crowds and God gave him a high percentage of them.

CAMPMEETING CROWDS

One of the most popular methods of conducting intensive religious revivals in the years past was the campmeeting. The famous Cane Ridge Campmeetings in Kentucky in the first years of the past century were started by James McGready. Under the spell of these massive meetings Peter Cartwright was

converted, and at one time there were five or six preachers exhorting sinners to repentance. It is said that twenty-five thousand people were present for this meeting. Cartwright in his *Autobiography* tells us that at the Cane Ridge Camp, in 1801, more than twenty-five thousand people attended the meetings from the nearby states, and at one time about two thousand people were converted. Under one of his sermons "more than a thousand persons broke into loud shoutings at once and the shoutings could be heard for miles." This revival lasted about two years, and when it was over forty-thousand people joined the Methodist churches.

Asbury said in one year he expected to see five hundred campmeetings break out. They swept the land with tremendous appealing power for the attendance of the masses, and scores of thousands were won to the Lord.

In one of the National Holiness Campmeetings held at Manheim, Pa., John Thompson preached on "Hindrances to Holiness." When he had finished John Inskip stepped forward and exhorted the congregation to seek this blessing. Two thousand people, including three hundred preachers, bowed at the altar. There were more than twenty-five thousand people present. In one year under the ministry of Inskip some six hundred preachers alone professed to be sanctified. In eighty meetings in England some three thousand were converted or sanctified under his powerful, Spirit-filled ministry.

TURNING THE ATTENTION TOWARD GOD

Crusaders for the Master, one great task lies before us. We must turn the attention of the crowds toward our Christ. We must reach the people, stir the masses, draw the thousands to sit under our most God-anointed ministrations of the Word. Other things being equal, the percentage of our results will be in accordance with the number of people who attend our services. There has never yet been a single rapidly growing denomination which was not evangelistic and which did not reach the crowds.

In England when Wesley died, after a long, long ministry of some fifty years, there were one hundred and nineteen thousand Methodists, due to Wesley's and Whitefield's mass evangelism. In America the first Methodists appeared in 1766, and thirty-four years later in 1800 there were sixty-three thousand Methodists—the rich harvest of Asbury's evangelism. After some twenty-seven or eight years of growth the Church of the Nazarene has gathered more than a hundred and ten thousand souls under her banner. Such growth is the result largely, if not solely, to the fact that we believe in mass evangelism. Our revival tents and brush arbors have dotted the land everywhere, and now in more than two thousand churches our revivals are going forward, until a bishop of a sister denomination says that we receive more publicity than most churches with a million members. Give us the masses for the Master!

CHRISTIAN PERFECTION AND REVIVALS

John Wesley's View of the Relationship of the Experience of Christian Perfection to Progress of the Work

Olive M. Winchester

WE have followed the enlightenment and dynamic of Christian perfection in the hearts of believers as Wesley observed, noting that it produced the power to live lives without willful sin and brought to the heart the love of God producing the fruits of the Spirit. But there is the further consideration of the relationship of the preaching of the doctrine to the progress of the mighty revival wave that was spreading at that time over England and adjoining countries. Was this experience which wrought so mightily in the hearts of believers an impetus in the work as it was in the Christians themselves? The question would seem to carry somewhat of an answer within itself, for it would be natural that whatever quickens the individual will also quicken the group as well. But we are interested to follow the observations that Wesley made.

KINDLING A FLAME

One of the first statements that we find in Wesley's *Journals* as to the effect of the preaching of the doctrine of Christian perfection is that it kindled a flame. In the period in which the preaching of holiness was very active and the enthusiasm for the doctrine had reached its height, we read from the *Journal* such observations as these:

"We had an uncommon blessing, both morning and afternoon. In the evening I met the believers, and strongly exhorted them 'to go on to perfection.' To many of them it seemed a new doctrine. However, they all received it in love; and a flame was kindled, which I trust neither men nor devils shall ever be able to quench."

Again we find him writing: "About noon I preached at Biddick; and the power of God was in the midst of His people, and more eminently at Sunderland in the evening. After preaching I met the believers, and exhorted them to 'go on to perfection.' It pleased God to apply the plain words which were spoken, so that all were athirst for Him: objections vanished away, and a flame was kindled almost in every heart."

Moreover he speaks of a Sunday service: "I preached at seven, on, 'Lord, if thou wilt, thou canst make me clean.' And O what a flame did God kindle! Many were 'on fire, to be dissolved in love.'"

Then we find that he notices also that there is an increase in the work wherever the fullness of the gospel is preached. Returning to London which with Bristol constituted his headquarters, he says:

"I found the work of God swiftly increasing here. The congregations in every place were larger than they had been for several years. Many were from day to day convinced of sin. Many found peace with

God. Many backsliders were healed, yea, filled with joy unspeakable; and many believers entered into such a rest as it had not before entered into their hearts to conceive. Meantime the enemy was not wanting in his endeavors to sow tares among the good seed. I saw this clearly, but durst not use violence, lest, in plucking up the tares, I should root up the wheat also."

Visiting Dublin, which had ever been a center of fervency, he observes:

"I rode to Dublin, and found the flame not only continuing, but increasing. The congregation used to be small on Saturday night; but it was as large now as formerly on Sunday. At five in the morning the congregation was larger than it used to be in the evening; and in these two days and a half four persons gave thanks for a sense of God's pardoning mercy, and seven for being 'perfected in love.'" At intervals of several days more than once we find similar records of the onward move of this work, these records coming from letters from a certain John Manners who though a plain man and rather rude in speech seemed to have been raised up by God to carry on this special work. He notes special instances. "The fire catches all that come near," he states. "An old soldier in his return from Germany to the north of Ireland, fell in one night with these wrestling Jacobs, to his great astonishment." Again he writes, "God makes me a messenger of good tidings. His work goes on. Our last night's meeting was remarkable for the presence and power of God, while several were relating what he had done."

Similar conditions were observed in other places. Coming to Chester, Wesley notes:

"Never was the society in such a state before. Their jars and contentions were at an end, and I found nothing but peace and love among them. About twelve of them believed they were saved from sin, and their lives did not contradict their profession. Most of the rest were strongly athirst for God, and looking for Him continually."

EFFECT OF FAILING TO PREACH

While Wesley notes the quickening results where the doctrine is preached, he also notes the consequences when there is a failure to preach. We find this record in his *Journal*:

"The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss, for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being

perfected in love. I say an hourly expectation: for to expect it at death, or some time hence, is much the same as not expecting it at all."

On another occasion we find, in a letter to one of his preachers, the words of admonition thus:

"Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and, consequently, little to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival."

Visiting Edinburgh he records the state of condition there and gives what he regards the fundamental reason for this condition:

"I examined the society. In five years I found five members had been gained! Ninety-nine being increased to a hundred and four. What then have our preachers been doing all this time? (1) They have preached four evenings in the week, and on Sunday morning; the other mornings they have fairly given up. (2) They have taken care not to speak too plain, lest they should give offence. (3) When Mr. Brakenbury preached old Methodist doctrine, one of them said, 'You must not preach such doctrine here; the doctrine of perfection is not calculated for the meridian of Edinburgh! Waiving then all other hindrances, is it any wonder that the work of God has not prospered there?' A similar line of thought is found when Wesley visited New-Mills and Stockport in England:

"About ten I preached at New-Mills, to as simple a people as those at chapel. Perceiving they had suffered much by not having the doctrine of perfection clearly explained, and strongly pressed upon them, I preached expressly on the head, and spoke to the same effect in meeting the society. The spirits of many greatly revived, and they are now going on to perfection. I found it needful to press the same thing at Stockport in the evening."

EXHORTATIONS TO PREACH

It is in the letters to his workers and preachers that we find exhortations to preach the doctrine. These are very definite and specific, and reveal to us perhaps more than any other of the writings of Wesley the emphasis that he placed upon the doctrine.

Writing to a minister of Scotland he states:

"By foolish complaisance, our preachers in Scotland have often done harm. Be all a Methodist; and strongly insist on full salvation to be received now, by simple faith." To another preacher he gives the word of admonition:

"Let both of you strongly exhort the believers everywhere to 'go on to perfection'; otherwise, they cannot keep what they have." Then again to still another:

"It is a great blessing that your fellow laborers and you are all of one mind. When this is so, the

work of the Lord will prosper in your hands. It will go on widening, as well as deepening, while you draw in one yoke. If you desire it should deepen in believers, continually exhort them to go on unto perfection; steadily to use all the grace they have received, and every moment to expect full salvation."

In an article in the *Arminian Magazine*, Jan. 1780, (edited by J. A. Wood) a magazine which was the spokesman for the Wesleyan revival, we find the wish of Wesley expressed as to what his preachers should do concerning the experience and teaching of entire sanctification:

"I earnestly desire that all our preachers would seriously consider the preceding account [Rev. Alexander Mather's experience], and let them not be content, never to speak against the great salvation, either in public or private; and never to discourage either by word or deed any that think they have attained it. No, but prudently encourage them to hold fast whereunto they have attained, and strongly and explicitly exhort all believers to go on to perfection; yea, to expect full salvation from sin every moment, by mere grace, through simple faith."

All through Wesley's ministry from the beginning in the early days down to old age this seemed to have been one of the burning issues that this doctrine of full salvation should be preached. In his early conferences he had discussions on the subject; when the tide rose high he preached the truth to the people; when others began to become faint-hearted, he still held steadfast although for a time it would seem that almost all of the preachers were not with him. Standing thus steadfast he rallied the forces once more and sounded out the clarion call to his fellow laborers which was heeded in very many cases. As he comes to the close of his life we find the same burden resting upon him. Two years before he died he wrote to a layman:

"I am glad Brother D— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised us up." Then two months before he died we have the words of one of his preachers:

"Wherever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains; and God, our own God, still give you blessing."

This constant and intense emphasis upon the doctrine of Christian perfection characterizing as it did the whole life of Wesley would appear to be an incentive to us who like the early Methodists have been raised up, as it would seem, for its propagation and teaching. Will we be as faithful to the task as was Wesley?

God dwells far off from us, but prayer brings Him down to our earth, and links His power with our efforts.—MAD. DE GASPARI.

PEACE, PERFECT PEACE*

Melza H. Brown

*Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.*

THE thought of having perfect peace in such a world as we live in may seem extravagant but with God all things are possible. The blood of Jesus has made full provision for the needs of man's heart and he can have peace within regardless of his surroundings. The fact is that external conditions do not have nearly as much to do with the individual's peace as internal conditions of the heart. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "There is no peace to the wicked, saith my God." But over against such a declaration is the glorious statement, "Great peace have they which love thy law." Yes, friend, you may have a peace that the world knows nothing of which is produced by a constant and confident assurance in the heart received from Jesus Christ.

*Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus—this is rest.*

The first thought of that which would disturb peace was the fact that we lived in a world of sin. But the blood of Jesus has atoned for sin and made provision for the forgiveness and cleansing of the heart from sin thus that hindrance of peace is removed. The next thought of the song writer is of the thronging duties. How can one have perfect peace when thronged by the duties of life? But he answers immediately. To do the will of Jesus—this is rest. The individual who serves God may have many duties but his duties are all included in the one task of serving the Lord, thus whatever he does is for Christ and the service of Christ is not wearying but delightful. Those who love the Lord do not find His service disturbing to peace and regardless of how many duties may press, they faithfully do their best without worry or fear. Those who try to please humanity will have many things to disturb their peace but "the oath which he swore unto our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." This wonderful experience is possible to every one of God's children and enables the soul to serve God in peace.

*Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.*

Ah, here we come to something that looks like it might truly be a disturber of the peace. What will the soul do that claims to have perfect peace when sorrows come thronging and surging round? But the answer is sure. Jesus can calm every storm and though the billows of sorrow may roll and threaten to overflow the soul yet Jesus' promise holds secure,

"I will never leave thee nor forsake thee." Another song writer has expressed it thus, "That soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes; that soul though all hell should endeavor to shake, I'll never, no never, no never forsake." Yes, friend, it is possible to have peace, perfect peace even in the midst of the surging waves of sorrow. Many of God's saints have proved this true and have been able to testify in the midst of their sorrows that they had a peace in their hearts which was not of this world.

*Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.*

When loved ones are far away we are unable to know how it is with them and many are the anxious moments and the agonizing worries of those who know not how to trust. But the poet here has found the solution for this problem of worry. Even though our loved ones are far away, yet both we and they are safe in the keeping of our Christ. In fact we are unable to protect and care for those who are with us, and the Lord is just as able to care for ours who are a thousand miles away as though they were only a block away. Our daughter has been about fourteen hundred miles from home for the past four years in school. Had we not committed her to the care of the Lord and been confident that He would not fail us, no doubt we would have had many anxious hours and days, but how wonderful to know that we are safe in His keeping and that He is ever present.

*Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.*

Many are worrying about the future and it is true that the future is unknown and true also that the future looks foreboding, so far as this world is concerned, but what a comforting knowledge to know Christ who has His followers' welfare in mind. God still is on the throne and whatever comes He will make it work for good to you if you are His. The little child does not know from where its needs shall be supplied tomorrow but without worry it leaves that to the care of the parent. So does the Lord want His children to leave all their anxious care to Him and without fear trust Him. "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." What a gracious privilege is this and so, friend, just leave the unknown future with Christ.

*Peace, perfect peace, death shad'wing us and ours?
Jesus has vanquished death and all its pow'rs.*

Here is the climax. The most wonderful fact is that even in a world of death the soul can still have perfect peace. Yes, with death threatening us and ours. With the shadow of death ever near yet the soul can be calm and confident. But how is such an experience possible? By faith in the all conquering Christ. He hath vanquished death and all its powers.

* Radio sermon as preached over KVOD by Rev. Melza H. Brown, Pastor First Church, Denver, Colo.

The same Christ whom they placed in the tomb but who burst the bonds of the tomb and came forth forever to live and reign is our Christ. He who lives again is able to care for us even though we die. Thus we need not be disturbed by the presence of death for we are in the keeping of Him who is life. Thanks be unto God who giveth us the victory through our Lord Jesus Christ. When death comes and lays me low, let me pillow my head on the promises of Christ and I know I shall awaken in His likeness.

*It is enough; earth's struggles soon shall cease,
And Jesus call us to heav'n's perfect peace.*

Friend do you have this peace this morning? God hath provided an experience for your heart which will keep your heart and that in perfect peace. The promise is unto you. Whosoever will may come and obtain. God is no respecter of persons. "Look unto him, all ye ends of the earth." Jesus offers peace today.

May the Lord bless these words to your hearts.

SCRIPTURAL HOLINESS

E. E. Wordsworth

IN the preceding contributions we have endeavored to show the false theories concerning entire sanctification, so in this final article we propose to try and make plain the correct and scriptural theory. We unhesitatingly say that the experience of full salvation, or complete sanctification, is a second work of divine grace that is always received subsequent to regeneration and that the simple conditions are entire consecration to God and appropriating saving faith. When these conditions are fully complied with the heart is cleansed from all original inbred depravity, and the seeking believer is baptized with the Holy Spirit and power. There is a complete eradication of the sin nature and the purified heart is now filled with perfect love to God and Man.

ENTIRE CONSECRATION

Entire consecration to God is essential in order to sanctification. God could not and would not sanctify an unconsecrated soul. Hence we read, "Yield yourselves unto God" (Rom. 6:13). And further, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies [or, "yourselves, inner and outer, the whole man, once for all" DR. DANIEL STEELE], a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

We would strongly emphasize here that this dedication is *primarily* unto God. Not unto the church, an office, a function, a calling, a religious task or anything that is objective. It is always subjective before it is objective. The Old Testament Jews kept up their outward consecrations to God when their hearts were far from Him. The Pharisees observed holy days, paid tithes, had days of fasting and prayer, held fast to the traditions of their fathers, but withal their hearts were un sanctified.

A missionary served faithfully and efficiently in China for twenty years and yet in her heart chafed and rebelled over the necessity of being away from her native land and people. She returned home and received further light on the experience of holiness, sought it and obtained it. Later she was returned to

her former field of labor. With joyful heart she now rejoiced in the exalted privilege of being counted worthy thus to serve her Lord and Master. The field was just the same, but the inner condition of the missionary's heart was changed. She was now God's love-slave; and now *consecrated to God*.

It is well to always keep in mind that this consecration must ever be complete. There must be a glad and full obedience to the will of God. "The Holy Ghost, whom God hath given to them that *obey him*" (Acts 5:32). Any lack of obedience will defeat the seeker. Dr. R. A. Torrey used to tell of a woman who prayed and struggled for this blessing till people thought she would lose her mind in the intensity of her desire. But every time she prayed some trifling little gewgaw in her hair was the sticking point with her. It would come up every time she knelt in prayer. At last one day, as she was praying, she put her hand to her head, and tore them from her hair, and threw them across the room. In an instant the blessed Holy Spirit came upon the woman. God demanded a willing and an obedient heart.

Consecration is not mere sentiment, imagination and make-believe. It is far more than pretension. It is all-inclusive. Your children, reputation, money, time, service, possessions and all must be placed on the altar to stay. We lay our life, our substance, our all at His blessed feet. We are no longer our own. "Ye are bought with a price." Consecration is real and intensely practical. The ground of our consecration is Christ's ownership. We are the purchase of His atoning blood. Paul said, "I bear about in my body the brands of the Lord Jesus." Amanda Smith, the saint in ebony, used to say concerning the time she sought holiness and met the conditions, "I gave everything to God. All I had was my black self and my wash-tub and my wash-board; but I gave all, and the Spirit came and sanctified me." A sanctified spirit is a dedicated spirit, and without this complete abandonment the Paraclete will not fill the temple of clay.

APPROPRIATING FAITH

The final condition we mention is appropriating faith. And in the last analysis faith is the *sole* condition. "Purified their hearts by faith" (Acts 15:9). "Sanctified by faith that is in me" (Acts 26:18).

"That we might receive the promise of the Spirit through faith" (Gal. 3:14). We see clearly then that faith is the coupling link.

Bishop William Taylor says, "Perfect faith is a simple, reasonable thing, yet very effective. Give no quarter to accursed unbelief. You must repose perfect confidence in your Holy Sanctifier." He that "believeth shall never be confounded." Do not put your trust in your feelings, your doings, your efforts, your struggles. Do not seek ecstasies nor the witness of the Spirit. Seek a *divine personality—the HOLY SPIRIT*. As Bishop Taylor so well says, "It must be simply and solely *faith in the sanctifying God.*" Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me" (Rev. 3:20). Notice a few facts: (1) First we hear His voice. (2) We open the door, and this means *active* faith. (3) Christ now comes in. (4) The blessed satisfying feast. Now do not try to change this order, dear seeker, but strictly observe it.

Dr. Daniel Steele testifies, "I found that my faith had three points to master: the *Comforter, for me, now*. Upon the promise I ventured with an act of faith, appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities . . . melting my heart into a fiery stream of love. Christ became so unspeakably precious that I instantly dropped all earthly good, reputation, property, friends, family, everything, in the twinkling of an eye; my soul crying out:

*None but Christ to me be given,
None but Christ in earth or heaven.*

*By FAITH for my cleansing, I see Thy blood flow,
Now wash me and I shall be whiter than snow.*

"Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). So say from the very depths of your innermost being, *I can, I will, I do believe, that Jesus sanctifies*, and thus believing the work is done.

FACT NOT FEELING

Do not try to feel that you are sanctified, but firmly believe it is so, and reckon on the faithfulness of God. The essential prerequisite is a perfection of your faith. "We which have believed do enter into rest" (Heb. 4:3). Dr. Clarke gives his experience and says, "I believed God; I believed the work was done before the witness came. On the morning of the third day the witness was given." Phoebe Palmer, of blessed memory, had the same battle to fight that thousands have on this matter of faith. She persistently rested on the promises of God such as, "I will receive you," and had no other evidence than the Word of God. The adversary suggested doubt and said she did not feel any different and had no manifestations, witness or ecstasy, but she challenged the devil and replied, "I will come up before my Judge and in the face of an assembled universe say, 'The foundation

of my faith was Thy immutable Word.' The moment I came to this point, the Holy Spirit whispered, 'This is the way in which Abraham walked: "By faith he went out, not knowing whither he went"'. . . I then took advanced ground and confessed. Giving God the glory due to His name I exclaimed, 'Through Thy grace alone I have been enabled to give myself wholly and forever unto Thee. Thou hast given me Thy Word, assuring me that Thou dost receive. *I believe that word*. Alleluia! Glory be to the Spirit forever! Oh, into what a region of light, glory and purity was my soul at this moment ushered! I felt that I was but a drop in the ocean of infinite love, and Christ was all in all.'

Dr. Torrey says, "You may not have the enjoyment of the great blessing at once. A man deeds me a piece of property in Boston. I may not see it for a week. I may not move into the mansion for a month, but it is mine. We have a right on the promise, 'And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him' (1 John 5:14-15), to claim this blessing by faith; and, with or without feeling, reckon it our own."

"The Lord, whom ye seek shall suddenly come to his temple."

—If you would find the true secret of spiritual success you need not seek for it in the admirableness of the plan, the shrewdness of the management, the numbers that subscribe, or the eloquence of the advocates. You might better seek in some very obscure chambers, some out-of-the-way corners, some closets with the door shut, where men or women kneel with their great-hearted and prevailing petitions, trusting not in themselves, but only in the Lord Almighty. — BISHOP HUNTINGTON.

MEMORIAL DAY

CLARENCE EDWIN FLYNN

*It is more than a day of memory,
It is also a day of hope, when comes
A messenger to lonely hearts to say,
Above the throbbing of the muffled drums,
Not one was lost in any yesterday.*

*A day of memory it is, I know,
But it is vastly more. Each happy song
That turned to echoes in the long ago,
Again swells through the mists, each day more
strong.*

*Each blossom scattered on the smiling plain
Proclaims that Love shall have its own again.*

OUR LATEST HOME MISSIONARY PROJECT

Emma B. Word*

AT the last meeting of the General Board in January our Department of Home Missions made provision for the opening up of a Nazarene work among the Zuni Indians at Zuni, N. Mex., about fifty miles south of Gallup, N. Mex. In company with our General W.M.S. President, Mrs. S. N. Fitkin, it was our delightful privilege to visit this tribe of Indians, among which there is practically no effort being made to bring the gospel.

Our trip from Gallup over the desert was full of interest and quite comfortable, although of necessity it was made in a large mail truck, which also carried freight and express. A few Indian hogans could be seen over the desert, but no signs of animal life, except one lone prairie dog. There are larger animals on the mesas, we found out later, but we were thankful that we did not come in contact with them.

The Zuni Reservation, while being a desert country, is irrigated and the land farmed by the Indians. It is surrounded by beautiful mesas, the rocks of which tower like great castles or cathedrals. We were especially interested in noting the various colors of the rock formations. The Zuni Reservation is about 32 square miles, but the government is buying 66,000

acres adjacent in order to make provision for the sheep and cattle grazing.

Zuni village, where a large majority of the Indians live, is 6,000 feet in elevation. The village is built on little hills and resembles the Hopi Indian villages. The Indian houses are made from the native stone and adobe finish on the inside. They are one story, with a flat roof and one or two small windows. There are about 2,000 Indians on the reservation, with no knowledge of the gospel of full salvation.

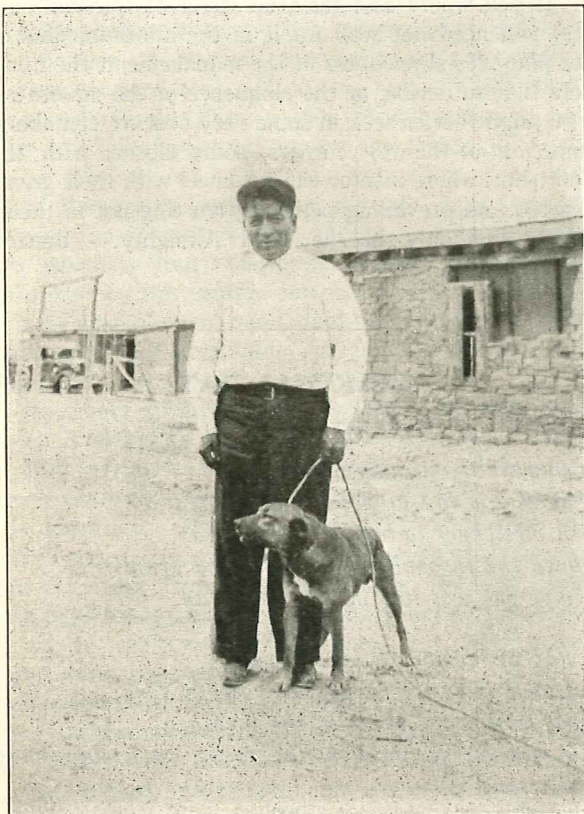
We were entertained in the home of our mission workers, Mr. and Mrs. Thomas Idiaque. Mr. Idiaque is a full-blood Zuni Indian. They were saved in Indianapolis and are members of our First Church in Indianapolis, Ind. They carry a burden for their people and have prayed three years that a real Nazarene work be established in Zuni.

THE MISSION HOME

I must give you a glimpse of our present mission home. Our workers have been in Zuni over three years. They have not had any support and are very self-sacrificing. They live in one room, which serves as kitchen, dining room, living room and bedroom. The room is built of native stone. The inside walls are adobe and whitewashed. Until recently their house was practically destitute of furniture, but now they have a few chairs, a small home-made table, cook stove and a cupboard made from boxes, with a few dishes and a comfortable bed. A few pictures cut from our Scripture text calendar and two mottoes were on the walls. On one wall hung a lion skin. Upon inquiry we found that Brother Idiaque killed the lion a few weeks ago while riding on the mesa. The lion had caught a calf and was making away with it when he saw it. He shot it in the forehead and killed it instantly. He skinned the lion and brought the pelt home with him and threw the meat away. When the Indians of the village heard of it they were much upset, as they worship the lion, the king of beasts. When one is killed a special ceremony and feast is held, but our missionary, being a Christian, would not allow the feast to be held. This is another proof of their faithfulness and devotion to God.

VISITING HOGANS

Saturday afternoon we made a trip through the village and there came in contact with Indian life. We visited an Indian home, friends of our missionaries who had come in contact with Christianity. We were surprised to note how neat and clean their home was kept. The house consisted of two large rooms, one the living quarters for the family and the other one used as a storeroom for their provisions. The living room was very interesting. The floor was of mud, but swept clean. There were three or four large beds, all neatly made, a small cook stove and a table, but no



THOMAS IDIAQUE, CONVERTED ZUNI INDIAN

* General W.M.S. Treasurer

chairs. In one corner of the room was a small fireplace and nearby on the floor were loaves of bread rising and soon to be baked in the large ovens outside. This home could not be classed as a typical Indian home, as the family had come in contact with Christianity and had learned some things that go to make the home a pleasant place in which to live. There were pictures on the walls and a Scripture text calendar. Pasted on the walls in the storeroom adjoining were pictures from the Sunday school charts. The Indian woman was very friendly toward us and seemed happy to know that we were interested in her people. She assured us that when our mission is opened her family will attend.

The large baking ovens outside the house were very interesting. They are made of mud and straw and resemble small brick kilns. The young girls were there, either watching the bread or repairing the ovens. Other Indians whom we met were very friendly. The women wore bright colored dresses and gay shawls thrown over their heads. They wore their hair brought back in one braid and wrapped and tied with gay yarn or cloth. They were shy when we asked to take their pictures. We later found they were very superstitious about having their pictures made. The children are very cunning.

On our way back to the mission home we met an old man perhaps over a hundred years old. He greeted us very cordially. He wore American clothes, but his long hair was braided and looped together in the back with gay yarn, the same as the women. He wore a bright colored handkerchief around his head, as is the custom among the men. Mrs. Idiaque asked him if he knew God and he replied that he had never heard. The Zuni Indians do not have a written language. From our mission workers we coined a few of the Indian words, as follows:

Emu—sit down

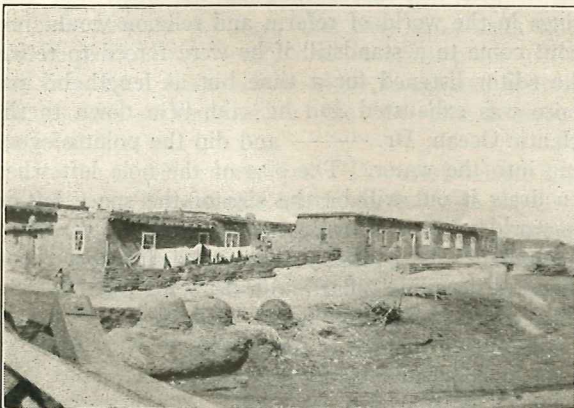
Quoto—Come in, when addressing one person

Ooquoto—come in, when addressing two persons

Seni ish a quena—Bible

God un chotli—God's Son

Dooming Goday—Sunday



INDIAN HOGANS. IN THE FOREGROUND CAN BE SEEN THE OUTDOOR BAKING OVENS



Kaukshe—good

Mooto—bread

Jesus—Jesus

TRIP TO SACRED MOUNTAIN

This mountain is called in Zuni, *Toa Yallone*. Our trip to the mountain was made in a Ford truck. It was about two or three miles across desert roads from the mission home. In trying to cross a ravine the car got stuck in the sand, so we walked the rest of the way. The mountain of solid rock is beautiful. The Spaniards fought the Indians from this place. There is a legend that the mountain and adjacent land was flooded. In order to appease the wrath of the gods the rain priest threw his son and daughter into the flood waters. As the water abated the son and daughter came to the top and were left in the form of two pinnacles on a portion of the mountain, which resemble a large cathedral. These two pinnacles are objects of worship. On the other side of the mountain are the sacred springs where the Indians hold their sacred ceremonies. They plant prayer feathers made from the wings and tails of turkeys. They say a prayer for their dead with each prayer feather planted, as they believe that their dead go to live under these sacred springs or their heaven and continue with their dance ceremony.

INDIAN CEREMONIAL DANCE

The ceremonial dance is not carried on for pleasure alone, but it is a religious rite in which all the men of the tribe must participate. They believe that they are gods, and yet know they are not. When they die they continue in these dances and singing under the sacred springs or their heaven. Then their spirits come back at the time of the next dance to participate again in the religious ceremony. These dances are carried on every week during certain seasons of the year. The one we saw was the last of the season and no more would be held perhaps until June or July, when they begin their dances to the rain god. About twenty or thirty Indians took part in the dance we witnessed. They wore skirts made of deerskin, with a beautiful fox fur hanging pendant behind. Large

neckpieces heavily beaded with turquoise beads were around their necks. Their moccasins were made of deerskins, embroidered with beads. On their arms were bracelets, around which were worn sprays of spruce. In their hands they carried a large branch of spruce. There was no particular significance in the spruce trimming only to lend contrasting color. Tiny bells were fastened around their waists and down the sides of their skirts. The masks worn over their heads presented a grotesque picture. Hoods made of deer-skin were pulled down over their heads and faces, the faces being painted in yellow and black weird figures. From the lower part of the mask hung a long beard made of coarse hair.

The Indians formed a line of two each. One Indian, who was the leader of the dance, stood to one side of the row. He wore a large feather headdress over his mask. Another Indian who was also masked was seated on the ground not far away and beat the tom-tom made of canvas or deerskin, rolled in a large bundle. As he beat the tom-tom the Indians would keep time to the music by dancing and uttering low, guttural sounds. Our missionary was asked to participate in these dances upon his return to the village, but he refused to do so, even though it meant persecution to him and his wife.

As we came in contact with the Indians and witnessed these weird ceremonies and learned about their customs and ways of living, we were made to realize the great opportunity we have for real gospel work among these needy people. We were especially attracted to the young people and the children of the tribe and as we saw the little children, how our hearts yearned to gather them together and tell them of Jesus, the Friend of little children. One little girl especially, who lived next door to our missionaries, was very friendly and came to our window several times during the day. I sang to her, "Jesus Loves Me," and her face fairly beamed as she listened to me sing. Christian work among the young people and children presents a real opportunity and it is through them that we hope to establish a Nazarene church among the Zuni Indians. A government school is in the village, so the young people speak English.

We had several precious seasons of prayer with our workers. Sunday morning Mrs. Fitkin brought an inspiring message from the Word, which was followed by a very blessed season of prayer and song. The Lord graciously blessed our hearts as we worshipped in the humble home of our workers.

We trust that this brief report of our visit to the Zuni Indians will enable our people to see the need of giving the gospel of full salvation not only to the Zuni tribe, but also to the Yuma Indians of Arizona as well as other American Indian tribes who are still without the gospel. We urge you to place the Indian people on your prayer list. Especially pray for our workers who have stood so true even amid privation and persecution.

PILLARS IN THE CHURCH

MARY H. AUGSBURY

STRONG, dependable members are often spoken of as "pillars" in the church. It is a term of respect and there is scriptural authority for it. Paul speaks of "Cephas and John who seemed to be pillars." In the Revelation of John we read, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

The figure is taken from the pillars or supporting columns of a building. Sometimes such pillars are ornate and sometimes plain; sometimes they stand conspicuously in view and sometimes they are hidden from sight. But always there is in the pillar a suggestion of strength and stability that marks it as a very important part of the architecture of the building.

It is an honor to be called a pillar in the church, but there is more to being one than the honor. A pillar must bear a burden, a responsibility. Without it the entire structure might be endangered, it must stand in its place at all times and bear its share, and sometimes what seems like more than its share, of the weight which the pillars must support. But—and this is important—the pillar should not think of itself as being the entire structure, nor take to itself more honor than the house of which it is a part. In the church the Master Architect has always been able to fashion another pillar to replace one that becomes untrustworthy, so there is no ground for pride or presumption in the fact of being a pillar, but there is a great call for faithfulness and loyalty.

You may be a "pillar," a capable, dependable member or officer, in your church or Young People's Society, but it is advisable to fill your place with humility, for there is little doubt that another could take up your work and carry it successfully should you for any reason have to lay it down.

The story is told of a man widely known in religious circles who went into the office of a New York newspaper editor and after complaining of the state of his health, he went on to make it plain that there was no one who could take up his work and that things in the world of reform and religion would just about come to a standstill if he were forced to retire. The editor listened for a time but at length his patience was exhausted and he said, "Go down to the Atlantic Ocean, Dr. ——— and dip the point of your cane into the water. The size of the hole left when you draw it out will be the size of the space left in the world when you are gone."

Needed? Of course you are needed, but a proud pillar is a decaying pillar and a decaying pillar is dangerous and has to be replaced.

Santa Cruz, Calif.

"To hold fast upon God with one hand and open wide the other to your neighbor—that is religion."—
GEORGE MACDONALD.

WITH THE GREEK NEW TESTAMENT
E. Wayne Stahl

Holiness in Everyday Living

(1 Corinthians 13:4-7)

PERHAPS the most helpful discussion of the thirteenth chapter of 1 Corinthians is Dr. Henry Drummond's "The Greatest Thing in the World." (The Publishing House can supply this incomparable little treatise. As a present, birthday or otherwise, it would be unequaled. For a young Christian particularly would it have excellent counsels. The price is very low.) "The Greatest Thing," of course, is love.

This luminous exposition of Paul's great eulogy of love can be read in an hour, or perhaps less time. Very full of profit would it be to read Dr. Drummond's stimulating words once a month on the knees. Such a practice would work a revolution in the lives of numerous professing Christians.

I offer the ensuing quotation from the beautiful and fascinating little essay, hoping it will whet the appetite of many readers of the HERALD OF HOLINESS, so that they will procure it in its completeness. Dr. Drummond in the following words refers to 1 Cor. 13:4-6, and writes:

"Paul, in three verses, very short, gives us an amazing analysis of what the supreme thing is. I ask you to look at it. It is a compound thing, he tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, it comes out on the other side of the prism broken up into its component colors—red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the spectrum of love, the analysis of love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practiced by every man in every place in life; and how, by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up?"

Let us consider verse five: "Doth not behave itself unseemly." These five English words are in the Greek expressed by two, *ouk aschemonei*. A literal rendering would be, "does not act unbecomingly." *Aschemoneo*, act unbecomingly, the first form of the verb, is also found in 1 Cor. 7:36 where Weymouth's always illuminating "New Testament in modern speech" translates thus: "If, however, a father thinks he is acting unbecomingly," etc. Holiness means beauty building; "the beauty of holiness" is no empty phrase, but full of rich and mighty significance. Perfect love is God's

cosmetician. "Holiness becometh thine house." Have you not heard it said of a person, "That hat or suit she wears is becoming to her?"

Aschemoneo might be rendered "disgrace oneself." What is it to disgrace? Literally, to remove or separate from grace. Lacking divine grace, one becomes ungraceful, from the viewpoint of spiritual loveliness. Jesus in word and deed was "the fairest among ten thousand."

"Seeketh not her own," *Ou zetei ta heautes* (*ou* or *ouk* means "not"). I was interested to discover that in 1 Cor. 13:4-7 there are eight negatives, the exact number that we find in the Decalogue. In this fifth verse we have four of these eight. "Does not seek the things of herself" might be the translation of the Greek words I have just given. *Zeteo*, first form of the verb "seek," is also found in Phil. 2:21, where, literally, and in contrast, we read "For all seek the things of themselves."

Perfect love means both ethics and etiquette, though, of course, it is far more. It "does not act unbecomingly," it does not "seek the things of herself." And this is the essence of true courtesy. It is gracious because it has God's abounding grace; "courtesy is love in little things."

"Is not easily provoked." In the Greek "easily" is not found; and we read *ou paroxynetai*: "Is not provoked." Thank God! Perfect love not only casts out all fear, but all fury as well. The verb for "provoke" or "irritate" is in its first form, *paroxyno*, and from it we get the word "paroxysm." Here the verb is used in the passive voice. Did you ever see a person having a "paroxysm" of anger? Such a one had not experienced the lovely and mighty lines of the hymn, "Jesus, plant and root in me all the mind that was in thee; settled peace I then shall find: Jesus' is a quiet mind. Anger I no more shall feel, always, even always still, meekly on my God reclined; Jesus' is a gentle mind."

He endured the contradiction of sinners, and as a lamb brought to the slaughter he opened not his mouth. He loved not his life to the death. Grace was poured into his lips. *And it is possible for us to say, "Christ liveth in me."* Hallelujah forever!

"Thinketh no evil." *Ou logidzetai to kakon*; the verb, *logidzetai*, has the primary meaning of "reckon." The sanctified man does not make use of the devil's mathematics; he does not compute the wrongs done him. It is because Jesus lives out his life in him. See 1 Pet. 2:33 and Gal. 2:20.

When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a method of good and salvation only, but as a perpetual monition of duty. By what we require of God we see what He requires of us.—
JEREMY TAYLOR.

Religious News of the Week

Compiled by L. A. Reed

Rev. Mr. Hallen, a well known leader in Scandinavian countries among students and a fine Christian gentleman, expresses his opinion of the Oxford Movement. He attended a ten-day "house party" in Durban, South Africa, and has followed it closely since and comes to the following conclusions: "My impression is that the movement in many ways resembles Christianity, so that one very easily may mistake it for true Christianity. Oxford emphasizes that it is much better to tell about oneself and what one had done than to tell about God and what He had done." One objection Mr. Hallen had was that Frank Buchman did not object to a book so unchristian as Harold Bigbie's "Life Changers," in which may be found this paragraph, "It may be true, or it may not be true, that Christ came to earth to make a reconciliation between God and man, and that God now is willing because of Christ's suffering to accept our honest repentance. These doctrines may be true or untrue. But the acceptance of them is *not* necessary for the wonderful experience of conversion."

We give you a few lines from a whisky ad, from the *Pittsburgh Post Gazette*, "Seagram's Whiskies" "We who make whisky say, 'Drink moderately.' We repeat, whisky cannot take the place of bread and milk and meat—and we do not want a cent of any man's dollar that should be spent for the necessities of life." According to their practice and sales, to save us from using the bad word we might say that "Seagram's Whiskies" are prevaricating.

The Duquesne University Press quarterly review, "Science Counselor" for teachers of science in Catholic high schools, defends the theory of evolution as a "working hypothesis." The writer, Dr. O'Toole, calls Fundamentalism a "Protestant Error." He ridicules the great Swope trial in Tennessee in these words, "Thither they marched with the King James version as their ark of the covenant, and Bryan and John Roach Stratton as their leaders, to do battle with the Philistines of science. They won the trial, but lost the argument; backed by the applauding pressmen, the scientists captured their Bible and overwhelmed its quoters with denunciation and approbrium."

Before repeal 50 licenses were all that were needed for the island of Oahu, on which Honolulu is located. Today the liquor commission has granted 1,000. With our fleet stopping there and unloading 55,000 men and with young women as bartenders and waitresses, what a problem there will be. Church leaders have endeavored to get a law enacted which would give a reasonable amount of control but "the Hawaiian legislature now in session is running in utter disregard of the church elements of the community."

A late news report states that England has put Religious Education into the day schools. They will teach grades up to the ten-year school life of the child. Eighty per cent of the school population will be using the "authorized syllabuses."

In a brief paragraph *The Christian Century* states that the types of suicide reveal the heart of Japan. "The metropolitan police board has reported that there were 2,612 cases of suicide or attempted suicide in Tokyo during 1934, or an average of seven a day, most of this number being young persons between the ages of 20 and 30. Of the total, 717 cases were attributed to physical infirmities, 390 to love affairs, 255 to poverty, 245 to mental derangements and 129 to family troubles. Here is a glimpse into the heart of Japan."

A record: H. W. Harvey, for fifty years with Spurgeon's Tabernacle Sunday school, given a class of boys in April, 1885, he taught them for eight years. He was then 25 years secretary, and then assistant superintendent and finally superintendent.

In New Guinea an airplane has been purchased for the use of missionaries. They plan to open definitely a new station in the interior. It takes them 23 days to make the trip by foot going over an elevation of 9,000 feet. By plane it will take 90 minutes.

Easter was celebrated in quite the orthodox way in Russia. The cathedrals and churches were crowded. The press reports that no difficulties were experienced. The Atheistic group showed no interest whatsoever. It seems likely that antagonisms will be replaced by irreligion, such as we have in America today.

The recent visit of Josephus Daniels, ambassador to Mexico, to this country, sheds some light on the religious situation there. He states "There is no persecution of Roman Catholics, but all religions are treated alike in the republic." He said that there had never been any complaint "of an American being denied religious freedom."

In the United States and Canada during the last fiscal year 24,816,206 members of churches (Protestant) gave \$299,416,781. This includes figures from 25 of the leading Protestant denominations. It means that members gave at the rate of twenty-three cents a week for all religious purposes. Last year it was 31 cents.

The Roman Catholics and the Confessional Synod Protestant of Germany refused to celebrate the seventieth birthday of General Eric Ludenforff, German war hero. The general declares, "I am not merely an opponent of Christianity, but I am literally anti-Christian and a heathen and proud of it." He further said, "Only through the complete renunciation of Christianity will the German people achieve the unity they need, and which would have saved them from the trying days of 1918."

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—What We Read

Thy testimonies are my meditation (Psa. 119:99).
Read Psa. 119:97-104.

What do you plan to read today? What have you read? What we read largely determines what we are. Monday's thoughts are colored by Sunday's reading.

A boy, hastening home from Sunday school, was asked, "Why the hurry?"

"I want to finish my book," the lad replied.

"What book are you reading?" was the next question.

"Jesse James," the youngster answered and hurried on.

We wonder which God pitied more that afternoon, the boy, perhaps in the attic, with his book of crime, or the boy's father in the library with the Sunday paper.

Monday—The Book

Forever, O Lord, thy word is settled in heaven (Psa. 119:89). Read Psa. 119:89-96.

There is no question in heaven over the authenticity of the Scriptures, and how foolish of us to seek from other sources for that which they alone can teach.

*We search the world for truth: we cull
The good, the pure, the beautiful,
From graven stone and written scroll;
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.—SELECTED.*

Tuesday—Indifference

Woe to them that are at ease in Zion (Amos 6:1).
Read Amos 6:1-6.

The graphic picture the prophet paints of the wantonness of Israel fits the conditions of our own day all too well. The zeal, once felt, for the salvation of souls is at a low ebb. The spirit of indifference is doing its deadly work. We have prospered to our own hurt. Already we are reaping the fruits of false security, but the reaping has just begun.

Woe, not to Zion, but to them that are at ease in Zion. God singles us out and places the responsibility where it belongs.

Wednesday—The Way Back

Rend your heart, and not your garments (Joel 2:13). Read Joel 2:12-14.

You may utterly have failed in the past, but a contrite heart the Lord will not despise—there is hope yet. "He is gracious and merciful, slow to anger, and of great kindness . . . who knoweth if he will not return and leave a blessing behind him?" We cannot afford to take chances with the soul. God has commanded that we first turn to Him with weeping, fasting and mourning. Our penitence must be so deep

and so lasting that we will not again go out to the world and crucify the Savior afresh after having felt His pardoning grace.

Thursday—The Pure in Heart

Blessed are the pure in heart; for they shall see God (Matt. 5:8). Read Heb. 12:14-17.

The virtuous vision not only perceives God here in this world, but after a while the pure in heart shall meet Him face to face, shall see Him as He is, and shall be like Him. But to be ready for this rapturous moment we must possess the kind of radiant virtue which characterized the life of our Savior.

*Lord Jesus, for this I most humbly entreat,
I wait, blessed Lord, at Thy crucified feet,
By faith, for my cleansing, I see Thy blood flow,
Now wash me and I shall be whiter than snow."*

—JAMES NICHOLSON.

Friday—Overcoming

For whosoever is born of God overcometh the world (1 John 5:4). Read 1 John 5:1-5.

The world spoken of in the text refers principally to the worldly spirit which functions through the carnal mind. And to overcome is to rise above the sordid things of life to a high level of spiritual conceptions and to live, not for time, but for eternity.

"Whosoever committeth sin, is the servant of sin." And one of the most treacherous sins of our day is the sin of covetousness. To be in bondage to the spirit of covetousness is one of the most galling forms of slavery. If we could see this in the proper light, we would at once begin to overcome our desires for things that God evidently is withholding from us for our good.

Very few can be trusted with wealth, yet the more we accumulate, the more we crave. If we even own a car, and a neighbor buys a better one, we at once become dissatisfied with the one we have.

"Godliness, with contentment, is great gain," and "Whatsoever is born of God overcometh the world," with its discontent and undermining sins.

Saturday—Fellowship

If we say we have fellowship with him, and walk in darkness, we lie (1 John 1:6). Read 1 John 1:5-10.

"To have fellowship with God," says Rev. C. C. McIntyre, "we must do three things: First, we must walk in the light, which involves acknowledgment and confession of sin—sinfulness by nature and by acts. Walking in the light embraces, further, keeping His commandments, avoiding love of the world, and guarding against yielding ourselves to false teachers.

"Second, we must do righteousness. We are to be like Him. Therefore we must purify ourselves as He is pure.

"Third, we must manifest and possess love. God's love was manifested in His sending His Son to be our propitiation. Love in us is manifested in our loving one another. This mutual love involves fellowship between God and us, affecting our lives in giving us boldness and in casting out fear. The means to such love is faith in Christ."

If we are failing to measure up to God's standard of righteousness, yet are claiming to have fellowship with Him, we are adding to other sins the sin of lying and are sealing more securely our own damnation.

The Home Circle

Conducted by Mary Ethel Wiess

*Except the Lord build the house, they labour in vain
that build it (Psalm 127:1)*

BECKY HEARS THE CANADIAN PROGRAM

O PEN the door, Lizzie—I saw her coming. It's Mis' Beavers. My, my, but I'm glad. Howdedo, Mis' Beavers? What a surprise, and what a treat! I haven't seen you for so long—and are you well, and are the children well? That's good. Sit right there—Lizzie, take Mis' Beavers' umbrella—it surely was good of you to come in all this rain.

O yes, I manage to keep myself awfully busy—look, here is the rug I'm making—and that one over there on the chair. Then I read a lot, too, and I try to write to my children and my friends oftener than I used to; and then, Mis' Beavers, we have a radio. Didn't you see it? My, my! It's a wonderful thing, all right. We hear the news before we get the paper, and the weather before we look out the window. And all the horse races—I don't like them, because the announcer just stands and says, "Scratch, scratch, scratch," like an old hen giving instructions to her chicks. But Mis' Beavers, a couple of weeks ago, I heard the most wonderful program I ever listened to.

It was the Canadians, celebrating the Silver Jubilee of King George V of England—and maybe you wouldn't believe it, but they had one piece played by bands all over Canada, in every state capital—or whatever you call them—and each band played just a little bit, and then a band a few hundred miles west would take it up. And all the governors made speeches, and an old lady a hundred years old. Mis' Beavers, wouldn't it be wonderful to live to be a hundred? But maybe we'll do better than that—I feel pretty sure before I would get to be a hundred the Lord will come back, and we won't have to die, 'cause we will all just be changed "in the twinkling of an eye." Well, they had a lot of other folks talk, and everyone of them was expressing good wishes for King George and Queen Mary, and wishing them a long life and prosperity.

But one of the nicest things in that whole program was a few minutes broadcast from one of the hospitals where the disabled war veterans are taken care of. Some of those soldiers were all crippled—lost their legs, and some alyin' in the same bed for seven or eight years—but they seemed to count it all worth while, because they had been able to serve the king and their country, and now their country was taking care of them. But what nearly broke me up was when those soldier boys, with a girl nurse leading them, gave three cheers and a tiger for King George. Mis' Beavers, it woulda made you cry!

Well, Jack Miner, the bird man talked, and you could hear his wild ducks and geese. Then there was a lady poet, and some folks—just plain folks on a street corner—and there were a lot of bands. Then that afternoon the paper said King George and Queen Mary, and all the royal family, and all the high lords and ladies of the court, went to church, and King George made a public prayer, thanking God for twenty-five years of being the head of a great nation. It made me think of the time when a great Indian prince asked Queen Victoria, grandmother to the present king, what was the secret of the greatness of the British empire, and she told a servant to bring her Bible.

"This," she said, showing him the Bible, "is the secret."

Then I just got to thinkin', Mis' Beavers, about our great, wonderful country—but yet we don't have everything. We don't have any great, good family at the head of things generation after generation—some great, God-fearing person that could rule long enough and become well enough known for everybody to learn to love and honor him. Eight years isn't enough—it has taken twenty-five years for the nation and the world to begin to appreciate King George.

Well, from that I got to thinkin' how good it is that no one nation nor church nor group of any kind has all the good things. I love my church, but I've known some awfully fine Christian folks in other churches, and I've seen some practices in some other churches that I thought we might well emulate. Our town don't have all the improvements—I've seen some things in other towns that would be awfully good for our own. And I know for sure that my family don't have all the brains and good breeding in the world—I found it out good when my children got married. It will be a good thing, Mis' Beavers, when we all realize that we don't any of us hold a first mortgage on all the things that are good. How's your garden coming along—going to have plenty of flowers for Decoration Day? Yes, Mr. Murphy is going to take Lizzie and I out to the cemetery to see the parade—isn't that nice of him? Lizzie, make a cup of tea for Mis' Beavers and you and I—and bring out some cookies.

THE BEST OBSERVANCE OF MEMORIAL DAY

HILDA RICHMOND

THE approach of Memorial Day finds most families, or the remains of once large families, preparing to beautify the graves of ancestors. From the well kept cemeteries of cities with their velvet sod and expensive flowers and shrubbery to the little run down burying places of villages and the open country people are returning to add something to the fresh greenness of spring, and to remember those who have gone before. In some communities the home coming is planned for Memorial day with religious services and putting flowers on the graves of

veterans of all wars, while in others patriotic services alone are held, but one way and another folks return to the old home haunts and make some effort to show their regard for the dead and gone ancestors. With some it is only one more trip to the old cemetery, and with others the only yearly trip they can afford because the distance is long.

The thought of putting flowers on the graves, even graves that must lie bare except for green grass the rest of the year, is a good one, but if that is all there is to it Memorial Day has not attained its highest message to the living. It should be a time of rededicating the life to the ideals for which the forefathers stood and for which they were willing to risk their lives, and also a time of renewing the best of the family history in work and service for God and His Church. Often a rich man returning to his farm home of boyhood and seeing the church where he went to Sunday school in bad repair will generously provide funds for its restoration which is a fine thing, but if along with that he pledges himself the task of living more closely to that God whom his parents and grandparents revered and worshiped the gift becomes holy and sanctified.

It is always well for the little country community and the dot of a village to blend the patriotic celebration of the day with religious services, for while old memories are tugging at the heart strings and old friendships are being renewed it may be the psychological moment for turning some world weary soul toward the ideals which were his in the time of early youth, before big business and pleasure and the desire for political fame crowded into the background the "long, long thoughts of youth." And for those who come back in shabby automobiles and without the aroma of prosperity about them the time may be ripe to urge them to value the things above more than silver and gold. Defeat may have soured them, depression may have turned them from high and noble thoughts, but the memory of how father and mother worked to rear and educate a large family on the old farm under harder conditions than they have ever known may bring back courage and faith and hope and an abiding trust that God will bring things out all right if they "seek first the kingdom of God and his righteousness." The best observance of Memorial Day is that program that gives God the glory for what the past brought and pledges allegiance to His work, and plans for the days that are to come by honest, humble and faithful service through His Church now and for all of life.

ELIZABETH

IT will be thirty-six years the thirtieth of May, since that morning that Elizabeth sat so straight and still, in her starched white dress, beside her Aunt Julia in the little village church. Elizabeth was ten; but she was small and thin, with silver-rimmed glasses to help her near-sighted eyes, and her brown hair combed back and braided so tightly it pulled up

her eyebrows. Her feet, not quite touching the floor, were in new, high buttoned black shoes, that pinched and squeaked when she walked.

But Elizabeth was happy; for this was one of the great occasions of the year—the Decoration Day program. The other occasion was the county fair—greater than Christmas, for Christmas was a scanty affair at Aunt Julia's house. It is true Aunt Julia lived in a great, white farmhouse, with a yard full of evergreen trees, and acres of land; but since Uncle Garvin died there had been no money and many, many tears at Aunt Julia's house. There had been little play and few rides, and almost every ride had ended at the little burying ground, where Elizabeth would play under the big, white rose-bush that shaded her mother's grave, while Aunt Julia sat, her hands quietly folded, by Uncle Garvin's grave. Elizabeth could remember Uncle Garvin—a short, blue-eyed Scotch veteran, who used to stump about the yard with his cane, saying, "Left, left, left a wife and seventeen children, left!"—and then his blue eyes would twinkle, and he would shake with laughter, and Elizabeth would squint her eyes and laugh with him. But Uncle Garvin had been in heaven a long time—and her mother still longer; Elizabeth often wondered what her mother had looked like, and if some angel, when she got to heaven, would help her find her mother. At home she had a little cemetery, where every little chick and kitten and duckling that died was given a decent burial, and its grave well cared for.

Is it little wonder, then, that Decoration Day loomed pretty big in the small girl's calendar? For days she watched the best buds, and on the twenty-ninth she gathered from the roadsides the choicest flowers to add to the roses and peonies that came from Aunt Julia's garden. And so she sat, in her little white dress with the blue sash, while the band marched in, playing "A Hot Time in the Old Town Tonight" and following them, the Civil War veterans, in faded blue uniforms, marching to their seats on the platform. Aunt Julia was crying quietly, but Elizabeth was giving her no notice. She was watching the next group in the parade, the schoolgirls who would decorate the graves—girls in white, lovely as angels, she thought (because her mind was so much on angels). The one she especially admired was Isabel, whose golden curls and blue eyes seemed just like all the pictures of angels. But Isabel wore a frown that was far from angelic. And Elizabeth could not know that Isabel was there by compulsion—that at home she had stamped her small slippered foot and said, "I won't carry no old flowers to put on sojers' graves—it's silly—I've done it every year, and I won't." But Isabel's mother had insisted, and so far the naughty golden head had been unable to devise a way out.

The address was long. The speaker spoke with feeling of the boys who were now giving their lives for their country in Cuba and in the Philippines, and a young lady sang, but finally the drums rolled (ah—drums!) and the parade started for the cemetery.

Elizabeth ran to untie old Pet in the horse-sheds, and she and Aunt Julia drove at a brisk trot to the cemetery, and had the horse tied to the fence before the parade on foot rounded the corner. Just outside the gate one of the ladies of the committee presided over the huge baskets of flowers and wreaths, handing to each girl a great bouquet, and a wreath which she hung over her arm. Farther on an officer was handing each old soldier a flag. Just inside the gate the band was playing, "Goodby, Dolly Gray." That was the moment when Elizabeth almost melted with wistfulness. It seemed to her that if the lady should turn and hand her a bouquet she would die of joy on the spot. But the girls were all from the village school, and she came from the Center, three miles away. Anyway, she was so homely.

Finally, the lines were all in readiness. The marshal of the day, in a grand uniform, riding a fat brown farm mare, rode up and down the line and looked it all over. Then he rode to the head of the column and gave a command. The drums played a long roll and tapped out the rhythm for the marchers..

"Heh—heh!" shouted the marshal, or so it sounded to Elizabeth. He was really giving the command, "Forward march." An old soldier with a fife was playing "Tramp, tramp, tramp," and the line was moving in at the gate. Tears were running down Elizabeth's cheeks, but her eyes were on Isabel, who looked lovelier than ever with her flowers. But Isabel was still devising mischief in her golden head, and a deep mud-puddle at the cemetery gate gave her the opportunity. Awkwardly she stumbled against the girl by her side, and planted her small slipped foot splash! right in the middle of the puddle. With one quick wriggle of her toes, she slipped out of the shoe, and splashed her stockinged foot once more into the puddle, to make matters surer.

"O-o-o-o-h! Mis' Spring," she cried, "I can't march—see?"

Quickly, without a word, Mrs. Spring took away her flowers, pushed her out of the line, and pulled Elizabeth into her place, putting the wreath and bouquet into her hands.

"Keep with the rest," she told her, "and lay them down when your turn comes."

Elizabeth walked like one in a dream. Carefully she kept the step—tenderly she laid her offerings on some old soldier's grave, soberly she broke ranks at the gate, and climbed into the buggy behind old Pet. But the music, the drums, the red of the roses, the white dresses of the girls, the blue uniforms of the veterans, the flags they placed on the graves, the scarlet coats and white trousers of the band, the gleams of sunlight on their instruments—all these blended together into a day-dream that never died—a day-dream that wakens today in the heart of Elizabeth, gray-haired and a grandmother, whenever she hears the roll of a drum.

The Sunday School

M. Emily Ellyson

LESSON FOR JUNE 9, 1935

LESSON SUBJECT: The Holy Spirit (John 16:7-11; Rom. 8:10-17, 26, 27).

GOLDEN TEXT: *For as many as are led by the Spirit of God, they are the sons of God* (Romans 8:14).

INTRODUCTION

The doctrine concerning the Holy Spirit has always been much misunderstood, and much discussed, and probably the difficulty lies in the fact that those who should have clear conceptions of this third person of the Godhead have never come to a definite knowledge of the truth by a careful study of the various passages of Scripture which deal with His personality and office, and a practical submission to the operation of these truths in their spiritual life. Spiritual truth is spiritually discerned, and can be taught successfully only when a comprehensive knowledge has been obtained in this way by the teacher of divine truth. It is a fact that the Holy Spirit is a Person and He came as the Executive of the Godhead for this age, to indwell the church, dominating the life of each individual member and guiding them into all truth, or the truth about all things that pertain to life and godliness.

CHRIST'S DEPARTURE ESSENTIAL

The Master is here speaking His last words of comfort to the little band of disciples whom He is to leave. His life among them has been the most intimate conceivable, but though so very near He tells them that there is still a nearer sense that He cannot attain to in His physical body. This other nearness is essential to their best spiritual welfare and it is expedient for them that He "go away" that this greater fellowship may be realized by them. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It is by the coming then of the Holy Spirit that the Church is to rise to a higher spiritual fellowship with our Lord and Savior Jesus Christ. Christ had truly been *with them*, but the Holy Spirit would be *in them*. Hence these human relationships must be displaced by the greater spiritual relationship, the *in you* experience. I must depart, but He will abide. But there is a further reason for Christ's departure. The world as well as the Church will be benefited by His *going away*, and the coming of the Holy Spirit. He then proceeds further to define the office work of the Holy Spirit other than to guide and comfort them—the Church. This further function of the Spirit is not limited to the few, the body of believers, but in His omnipresence He will bring the Savior of the

world to all mankind. His office is a threefold office, the work of which can be done only by His coming. First, He will bring a consciousness of sin to the world. "He will reprove the world of sin." The world had rejected the Christ, and though unconscious of it, that is the most aggravated form of sin, in fact it is the very essence of all sin, for it is unbelief. It is the work of the Holy Spirit to reveal to the world the awful nature of sin, and how deeply seated in the soul sin is, tainting the whole life. It is the serpent's virus that has permeated every avenue of man's being. Second, He convinces the world of the righteousness of Christ, Redeemer of lost men and women from sin. Christ's redemptive work is for a lost race. Third, the Holy Spirit is to convince the world of a judgment to come. This judgment is a righteous judgment for He, Christ, will judge the world in righteousness. No distinctions are made, position and wealth do not count, rich, poor, high and low, all will come to the judgment, "because the Prince of this world is under sentence" (Weymouth). Judgment has already been passed upon Satan, his sentence is set, but the followers of Satan must be judged, and the Holy Spirit's work is to so warn and work with men that they shall be convinced of this fact. So His "going away" is to their advantage, and also to the advantage of the whole race.

THE INDWELLING SPIRIT ESSENTIAL

If one is a Christian He has the atoning Christ as his Savior, the reigning Christ as his Sovereign and the spirit of Christ in his heart. "If any man has not the spirit of Christ, he does not belong to him" (Weymouth). A Christian is not ruled by the flesh, but is animated by the indwelling Spirit. Because Christ rose from the dead by the power of the Spirit, this same Spirit abiding in us will also raise us up from the dead, changing our vile bodies like unto His glorious body. We are not debtors to the flesh, we do not owe the flesh, so we do not have to heed the clamorings of the flesh, but we do owe it to God to live after the Spirit, since by the Spirit we who were spiritually dead have been quickened to newness of life "through his Spirit that dwelleth in us." Oh, that Christians had this truth burned into their souls until they would resist the appetites and desires of the flesh! Right living is conducive to both physical and spiritual health. Christians need a guide, the Holy Spirit is essential to our going straight. We are to be "led by the Spirit." The Holy Spirit is essential to our free-

dom. Without Him we are bound like slaves, but with the indwelling Spirit, we are sons and daughters, and can say joyfully, "Abba Father," without any restraint or reservation. Again the Spirit's indwelling the heart helps us over the difficulties of life. Our infirmities often get in the way of our knowing what to pray for, because we are short sighted, but the indwelling Spirit ever with us "maketh intercession for us." But let us remember that all of these benefits cannot be realized unless we willingly and gladly suffer with Christ for His sake, that we may be glorified together. This makes us joint heirs with Christ.

Good Samaritan Chats

BELOVED SAMARITANS:



In my last Chat I left you in Indiana. Our last three days were spent in the beautiful city of Indianapolis, and we made four of the leading churches. We were on the South Side with Brother Harry Carter, on the West Side with Brother Atkinson at Ray Street with Brother Grover Wright, and on the last day we were with Brother Albea at our First Church. These four services were all great, and the other churches of the city all united, and we had great crowds and mighty fine services.

Just a few years ago we organized the First Church in Indianapolis with a handful of Nazarenes, in a small wooden building, and today we have eight splendid churches in Indianapolis, and they are planning to organize a few more. On Easter Sunday there were about four thousand in all their Sunday schools, and when you think of four thousand in Sunday school, that is really doing the job, but that band of Nazarene preachers in Indianapolis are almost world beaters.

Our last service was May 3 with Brother Albea at First Church, and we had one great crowd. On Sunday, April 21, he had between one thousand and eleven hundred in his Sunday school, and Brother Atkinson on the West Side had between eight and nine hundred. That will show you how the work is growing in Indianapolis, and on that great district.

I think that during the nineteen days Brother Jesse Towns and I made as fine a campaign as two old scouts ever made, and we preached to not less than twelve thousand people in the nineteen days. Brother Towns is doing a great work on the Indianapolis District, and he will come up to the assembly with a fine showing. I have never worked with a finer brother than Jesse Towns; he is one of those big brothers. When we were in and around Indianapolis we stayed in his home, and what a nice time we had. Sister Towns cannot be improved on for a preacher's

N.Y.P.S. TOPIC FOR JUNE 2

THE GOSPEL IN CENTRAL AMERICA

Missionary lesson presented by Rev. J. Glenn Gould, based on Chapter Nine of "Native Torch Bearers." Also much valuable material for this lesson discussion may be secured from Dr. Chapman's book, "30,000 Miles of Missionary Travel," chapter four, dealing with general Central American conditions, and chapter five, more specifically with Guatemala.

wife, and I had the nicest time of my life in their nice home.

On Saturday morning of May 4 they drove me to the depot and landed me on the train for Danville, Ill., where I was met by my old chum, Rev. E. O. Chalfant, the great Superintendent of the Chicago Central District. He drove me to Olivet and we got ready to start in on the great tour of the district.

We opened on Saturday night at a new tabernacle out some three miles east of Olivet. Here Sister Smith has had a fine revival, and had a splendid tabernacle built, and we had a fine service there on Saturday night. After service we drove back to Olivet and had a good night's rest.

We were up early on Sunday morning of May 5 and ready for the trip. We drove to Hoopston, and here we have a splendid work, and Brother J. Y. Jones is the fine pastor. We had such a lovely service and a crowd of as fine people as walk the earth. After service we had dinner with the Jones family, and quite a number of their good friends were at the home and took dinner with us. We had such a lovely time, and after that good dinner we had prayers together.

We then rolled into our car, old Doc Chalfant gave it a good gassing up, and we drove to Champaign for a great afternoon rally with good Brother L. G. Milby. Here we had not less than five hundred people out, for they were in a fine revival with Brother Jimmie Miller from Indianapolis and Brother John E. Moore from California, and were closing up the revival that night. They had been there over three weeks, and had a splendid revival for they are both fine workers. Brother Miller is a strong preacher, and one of our fine home missionary workers, and we have no finer singer in the nation than Brother John E. Moore. And, by the way, Brother Moore is to have charge of the music at the great Olivet Camp from May 23 to June 2, so we are to have one more battle together. We have had many fine battles together. At one time we were together for a year, and often since then we have had many meetings together. After the fine service we all went to the parsonage and had a great supper with the Milby family.

After the fine supper, we had prayers, and then old Doc Chalfant and old Bud hit the trail for Bloomington for the Sunday night service. Here Sister Edna Wells Hoke and Brother Hoke are the good pastors. They had the meeting well advertised and we had every seat in the church taken, and every seat in the gallery also. We had a fine crowd, and a mighty fine service. We have no finer workers than Brother and Sister Hoke. I have known her for many years, and have had a number of fine meetings with her. She is one of the great women preachers of the Church of the Nazarene; probably the strongest one in our church. And it takes the best preachers among our best men to preach with Sister Hoke. We spent the night at Bloomington, and on Monday morning of May 6 we had a fine breakfast, and then had a fine

season of prayers and bid Brother and Sister Hoke goodbye.

We then hit the trail for Lincoln for a great rally on Monday morning at ten-thirty. Here we had a mighty fine service and a fine day crowd. We boosted at every point for the HERALD OF HOLINESS. From Lincoln we made a run to Havana, and had a fine afternoon service. It is wonderful how these fine pastors can get out a fine crowd for a day service, but in both the morning and afternoon services the crowds were fine.

After the beautiful afternoon service in Havana, we made a run to the Bethel church, where Brother and Sister Homer Jolly are the fine pastors. We had the church full, and after service spent the night with the Jolly family. Tuesday morning we were up early, and after a good breakfast, we had a mighty fine prayer service with the family.

We made a run from Bethel to Griggsville for the morning service, and here we had another fine day crowd and a good service. After lunch we made a run to Barry for the two-thirty service, and here we had another splendid service and a good crowd. After boosting the HERALD OF HOLINESS, the tent campaign, and every interest of the church, we made a run to Hull. Here we had a great crowd for the night service, and a fine crowd from across the river at Hannibal, Mo., and several preachers from the different churches. After the service we spent the night in Hull.

On Wednesday morning we were up early and made a run to Springfield, and reached there before noon although it was quite a long run. Brother Chalfant was called to Chicago on business, so he left us in Springfield and boarded the train at two-thirty; and we had no service until night. Brother Armes from Peoria was in our party and he stayed over with me. We had a fine service at night with Brother Parrott, and he had about four hundred people out for service. Brother Parrott is doing a great work in Springfield. We spent the night in Springfield, and Brother Chalfant got back the next morning at seven o'clock.

We spent Thursday forenoon in Springfield and then left for Nebo, where we had a fine service at two-thirty. After service we had a fine, early supper and then made a run to Kampsville. Here we had a beautiful service on Thursday night with Brother Rice and his good people. We spent the night in Kampsville, had an early dinner on Friday, and then made a run to Granite City for a great rally. More later.

In love,

UNCLE BUDDIE.

We have only to be patient, to pray, to do His will, according to present light and strength, and the growth of the soul will go on. The plant grows in the mist and under cloud as truly as under sunshine; so does the heavenly principle within.—W. E. CHANNING.

News of the Churches

Telegram

Saginaw, Mich.—First Church tonight closed most excellent twelve days revival with Dr. Howard W. Jerrett; excellent hearing, seekers at every altar call. Church greatly edified and influence widened. Doctor did great preaching, paid worker well, love offering for pastor one hundred dollars in sixty days. Pastor recalled for ninth year.—Chas. H. Hare, Pastor.

The North Central Zone of the Iowa District held a good rally on April 19 at Mason City with Pastor A. D. Fritzlan and his people. All of the churches of the group were represented, and a fine program was presented. District President B. L. Wilson gave an inspiring message on "Overcoming Obstacles." District Superintendent Roberts was present and conducted a question box discussion on topics especially vital to the young people's work. A banner for the society coming the farthest and bringing the largest representation is a new feature on this zone. Fort Dodge was the winner of the banner. This was the best rally thus far on this zone; it was the best attended, as well as a time of inspiration and education to all.—C. W. Grim, Reporter.

Alexandria, La.—On Sunday, May 5, our church closed a very profitable revival meeting with the pastor, Rev. Joe Bishop, doing the preaching, and Brother Dwight Yarbrough, a splendid evangelist singer, graduate from Bethany-Peniel College, in charge of the song services. District Superintendent Neely was with us over one week-end and did the preaching. The attendance was good throughout, and this meeting did much to bring the work of our church before the city. One new member united with the church, with several other prospects in view. Brother Bishop has done a great work since coming here last January. The Sunday school has almost doubled in attendance, and the W.M.S. is a great help and blessing to the church. Sunday night the church voted unanimously to call Rev. Bishop as pastor for three years. We also voted to ask Brother Yarbrough to return for a revival meeting this summer.—Reporter.

Evangelist John Thomas is touring the British Isles with the Cleveland Colored Quintet. They recently held a gracious revival at Newcastle-on-Tyne. Good crowds attended the meeting, and the audiences increased until toward the end of the two weeks, hundreds had to be turned away. No fewer than 120 professed conversion, and two dozen young people dedicated their lives for service as missionaries. The Lord Mayor, speaking at a public function, commented favorably upon the revival effort, and urged all the churches of the city to revise their

praise services, and give to the people what they were hungering for. Brother Thomas and the Quintet will continue in England for some time.

Pineville, N. C.—We have just closed the greatest revival in the history of this church with Evangelists Faust and Rhame, assisted by Tommie Younce, song evangelist. There were 125 victorious seekers; and a fine class of new members were received into the church on the closing night. Good offerings were received for the evangelists, also a fine love offering for the pastor. All budgets are paid in advance.—David K. Wachtel, Pastor.

The Southeastern Zone of the Iowa District conducted a rally at Milton on May 3. There was a good representation from most of the churches on the zone, and a fine spirit prevailed. District N.Y.P.S. President B. L. Wilson and wife, from Ames, were present. Souls were blessed with their messages in song, and an inspiring message by Brother Wilson on "Youth Making the Right Choice." Rev. Evan Strong of Montrose was elected zone president for the coming year. Pastor Rodefer and his good people entertained the zone royally. This church is just a year old, but they have a fine tabernacle, and are making good progress. Evangelist H. A. Chaney was there in a revival meeting, and brought the evening message, with fifteen seekers at the altar. The zone stands united in their efforts in the Crusade for Souls.—Mrs. Georgia Walraven, Reporter.

Floyd W. Kline, gospel singer, states that since his last report he has visited several churches, giving his "Sermon in Song" program. He was at Louisville, Ky., First Church with Pastor A. J. Frank; at Newport, Ky., with Pastor R. L. Ihrig and people, and Cincinnati, Ohio, Norwood Church, where Rev. C. A. Geeding is pastor. From Cincinnati he went to Charleston, S. C., where he enjoyed a fine week's services, April 22 to 29, and from there to Savannah, Ga., for one night with Pastor Wade Jernigan and his people. He visited at home, May 4 to 10, leaving again for engagements at Nashville, Louisville, Cincinnati and New Castle, Ind.

Indianapolis, Ind., Westbrook Church—We have recently closed a month's revival meeting with Evangelist Paul Coleman of Greenwood. It was scheduled as a two-week meeting, but because of the urgent need we continued for two more weeks. There were not such a large number of conversions, but practically everyone who sought the Lord prayed through to victory. Thank God for a revival that yields lasting results! On the last Sunday of the meeting fourteen members

were received into the church, including Evangelist Coleman and his wife coming to us from the Pilgrim Holiness Church. Our church is doing well, both spiritually and financially. The W.M.S. is active; our budget is paid to date. Our Sunday school has grown so that we had to build a tabernacle to house the Junior Sunday school. Mrs. W. C. Morris, wife of our Nazarene pastor at Seymour, and a returned missionary, visited the church under the auspices of the local W.M.S., on May 2, and gave an inspiring talk on India.—Irma Landers, Reporter.

Mitchell, Ind.—We are in the third year of our pastorate here. This church has suffered much from lack of work, and the population of the town has decreased almost one-half. Our church, however, has almost one hundred points of the 135 necessary to make it a standard church; that is, our budgets are being paid regularly, General Budget overpaid for the entire year, and the best W.M.S. this church has had for some time. The N.Y.P.S. and Junior Societies are doing good work, also assisting on the budgets. The average Sunday school attendance for this assembly year is around 250. God is helping us and the church is marching on.—C. L. Thornburg, Pastor.

Grand Island, Nebr.—Our church has just closed one of the best revivals in its history, with Rev. B. Orwill Donaldson as evangelist, singer and artist. Ninety seekers were at the altar, with many happy finders, and a good class received into church membership. All previous attendance records for the Sunday school were broken on the rally day with 176 present. Twenty subscriptions were secured for the HERALD OF HOLINESS, thus making Grand Island a "star" church. The ministry of Brother Donaldson was greatly appreciated.—A. A. Smith, Pastor.

Valparaiso, Ind.—Our church has recently closed a gracious revival with Evangelist H. C. Johnson and wife of Springfield, Ill., and Brother Herbert Johnson in charge of the music. As a result of the Spirit-filled preaching a number of people sought the Lord for pardon or purity, and the church was greatly helped. The work of these evangelists was greatly appreciated. Every department of the church is moving forward, with the Sunday school having the largest attendance in its history. The pastor has been recalled for the fifth year.—L. E. Myers, Pastor.

Okemah, Okla.—We have just closed a very successful revival meeting with Evangelist L. M. Payne of Bethany. Despite some very bad weather, the attendance and interest were good throughout the meeting. Several souls prayed through to victory, and we feel that seed was sown that will result in a later harvest. Brother Payne also conducted a financial campaign for the church, which was a decided success. The work of the evangelist was much appreciated.—C. C. Dipboye, Pastor.

Harlan, Ky.—We have just closed a gracious revival meeting with our new pastor, Rev. Clarence O. Montgomery, doing the preaching. There were a number of souls who prayed through to victory, and several were sanctified wholly. Seekers were at the altar every night except two. We are in the Crusade for Souls.—Mrs. W. T. Hopkins, Church Secretary.

Evangelist B. Orwill Donaldson reports that he has recently held a good revival with the church at Payne, Ohio, in which there were more than seventy seekers; also a long standing Sunday school record of nine years duration was broken. Ten subscriptions were received for the *HERALD OF HOLINESS*, and a fine love offering for Pastor Laird. Brother Donaldson stopped off at his old home, Mason City, Iowa, and preached for one service, resulting in an altar full of seekers. It was here twelve years ago, as a boy preacher, that he began his ministry in sermon and song. He has held two successful revivals there. Rev. A. D. Fritzlan is now the pastor. Brother Donaldson writes, "Since beginning my ministry I have labored in fifteen states, traveled in twenty-two, worked on many of our districts, and have seen hundreds of seekers at the altar. After leaving Mason City I held a revival with Pastor A. A. Smith and the church at Grand Island, Nebr. About ninety seekers were at the altar, with many definite results. Twenty subscriptions were received for the *HERALD OF HOLINESS*, and the old Sunday school attendance record was broken. At present writing I am in a meeting with our church at York, Nebr."

Eureka, Kansas—The Lord is blessing the work here and giving victory along all lines. Rev. W. A. Eckel and family recently gave our church a great missionary service. In addition to an offering for expenses, \$25 was raised in cash and pledges to help pay for Brother Eckel's car. The Sunday school, N.Y.P.S. and the W.M.S. are pressing forward under their respective leaders. In the *HERALD OF HOLINESS* and *Young People's Journal* contest, we received thirty-seven subscriptions for the *HERALD OF HOLINESS*, and four for the *Young People's Journal*.—Irl and Fannie Dunbar, Pastors.

Evangelist Lee L. Hamric reports that his last meeting conducted at Hobart, Oklahoma with Pastor G. S. Rogers and his church was a fine revival, with some real digging down and getting a real experience of grace. About fifteen new members united with the church. Brother Rogers is doing a good work at Hobart. Brother Hamric is now in a meeting at Custer City, Okla.; having fine crowds, and people are praying through. Rev. Bohannon is pastor here.

Konawa, Okla.—Sunday, May 12, was a good day in our church. God marvelously blessed and three were converted. Also three new members were received into the church, making eight new members received in the past three Sundays. There were 194 in Sunday school, with a large

attendance at the evening service, and much shouting. All departments of the work are going forward with interest and enthusiasm. We have been pastors here less than ten months, and have received fifty-one members into the church. All budgets are paid in advance; only a few dollars remain to be paid, with the assembly three months off.—Jack and Ruby Carter, Pastors.

Montebello, Calif.—Our church has just had a wonderful revival with Evangelists Marvin and Ethel Gilliam as the special workers. Twenty-five different people sought God at the altar, most of whom prayed through to victory. The revival fire is still burning. Five new members were received into the church at the close of the meeting, and we expect to receive some others soon.—Mrs. Emma French, Pastor.

Evangelist E. C. Tarvin reports that he has recently held a good meeting at his home church, Carthage, Ky., in which a number of people found God. He then went to Bloomington, Ill., with Pastors J. O. and Edna Wells Hoke, and had some good victories here. The Hokes are doing good work in Bloomington. Brother Tarvin is now with Pastors C. L. Davis and wife in their church at Corydon, Ind., and souls are finding God in this meeting. He goes next to Roxana, Ill.

Wellsburg, W. Va.—We are glad to report victory in a three weeks campaign in our church recently with Rev. L. M. Tucker as the evangelist. Sinners were saved, believers sanctified, and the church built up. Thirteen new members have already united with the church, and we have about fifteen more prospects. The Finley M. E. Male Quartette from Steubenville, Ohio, had charge of the singing. The work of the evangelist and singers was much appreciated. The prospects look good for a new tabernacle soon to be erected in Wellsburg.—John R. Henry, Pastor.

Ropesville, Texas—Our church has recently closed a good revival with Evangelist Walter Patterson of Bethany, Okla. Twenty people were saved, one sanctified, and six new members united with the church. The community was stirred, and our people have a greater vision. Since we came here last November, our Sunday school has increased and congregations grown to such an extent that we need a larger building. We are making plans to build this fall. All departments of the work are growing. Our district budget is paid to date, and general budget almost paid in full.—R. B. Williamson, Pastor.

Savannah, Ga.—Our church is in the Crusade for Souls. We have just closed a good revival with Rev. Mrs. Cochran of Mansfield, Ohio, as the evangelist. The church was under the burden, and the Spirit-filled messages of the evangelist resulted in a number of souls praying through to definite victory. There was a fine attendance throughout the meeting. Our church is making progress; the at-

tendance is increasing, and finances are improving. All budgets paid to date, also the pastor's salary.—W. Wade Jernigan, Pastor.

Sacramento, Calif.—On Sunday night, May 12, our church closed a gracious revival with Evangelist Roy L. Hollenback of Indiana. Brother Hollenback preaches the old-fashioned gospel in a spirit of tenderness and love, and the altar was lined again and again. A number were reclaimed, converted or sanctified in the meeting, and a good class of members was received into the church. We expect to go to the District Assembly the last of this month with our budgets paid, and all other bills up to date. Our good people have reduced the church indebtedness more than one-half in the past three years. We have a fine group of loyal and sacrificing people, with more than sixty fine young people. Our church in unity and progressive. Miss Willyla Bushnell, pastor at Lodi, was with us for two weeks, and her work as chalk-artist was a blessing to all.—A. O. Henricks, Pastor.

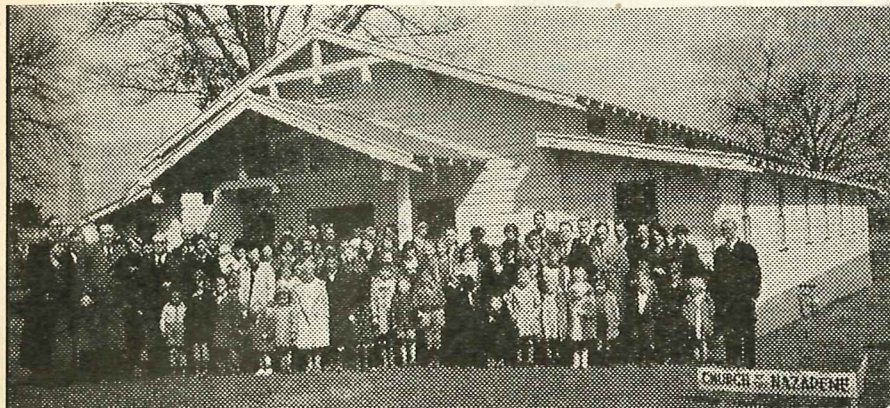
Zanesville, Ohio—Sunday, May 12, was the closing day of a good revival at the South Zanesville church, with Evangelist Allen Wagner as the special worker. Several were saved and sanctified, and four good members were received into the church. The work of Brother Wagner was much appreciated, and he has been called to return for another meeting. All previous attendance records were broken in the Sunday school rally with 234 present. Ten subscriptions were secured for the *HERALD OF HOLINESS*.—Floyd Gale, Pastor.

Annapolis, Mo.—We are glad to report a gracious revival here during three weeks in April, with Evangelists T. C. and Rhoda Grigsby. Eleven souls were saved, three sanctified, and three new members united with the church. The revival spirit continues and people are still finding God. For many months now our Sunday school has had a steady increase. The work of the Grigsbys was surely appreciated by pastor and people.—Miss Laverta Welsh, Pastor.

Muldrow, Okla.—About a year ago Sister Grace Clapsaddle, pastor at Sallisaw, held a meeting here, and a number of people began working for a church. We have just closed another revival with Rev. C. R. Baldwin of Prague as the evangelist, and Miss Robinette Brand, N.Y.P.S. zone president, in charge of the singing. We organized a church with sixteen members, and other prospects. The work of Brother Baldwin and Miss Brand was greatly appreciated. Pray for us in this new field of labor.—W. F. Gipson, Pastor.

Kalamazoo, Mich.—Our church recently concluded a most helpful revival convention with Rev. I. G. Martin of Pasadena, Calif., as the evangelist. Three weeks have elapsed since the close of the convention, and we summarize the results as follows: To the church a stronger faith; a clearer vision of our task and

KILGORE, TEXAS



Rev. M. M. Snyder reports that he came to Kilgore as advance man for the District Home Missions Board from the Dallas District Assembly last October. He held cottage prayermeetings twice a week, and through the day visited business men until they were able to buy a lot. On the first Monday of January they started to erect a tabernacle. At the present time it is nearly completed, and almost out of debt. The present membership of the church is thirty-six, and they have a well

organized Sunday school of seventy, and a fine N.Y.P.S. and W.M.S. District Superintendent I. M. Ellis and Professor and Mrs. A. S. London held the first evangelistic campaign in February. The tabernacle is located in the center of this beautiful, thriving oil city in east Texas. They have recently had a great union revival meeting in the city with Mell Trotter and Homer Hammontree of Grand Rapids, Michigan.

a greater desire to be active in good works; a stronger spiritual tone to the services as a whole. The very presence of Brother Martin was an inspiration, and his messages were of much spiritual and practical help. He seems to know how to enter into the problems of the church, and give a ministry whose results are abiding. In the closing service the evangelist was given a unanimous invitation for a return engagement.—A. L. Leach, Pastor.

Redwood Falls, Minn.—Our church recently closed a very fine Easter revival with Evangelists M. E. and Nina Devoll of Cedar Rapids, Iowa. These workers carry a real burden for the lost, a number of seekers bowed at an altar of prayer, and the church was greatly helped. Our church is gaining along every line. We were able to give the evangelists the best offering they have had in three years. Our church will entertain the District Assembly, August 14 to 18. We are in a city of more than three thousand people, of which number only about five hundred attend any Sunday school. The pastor has been called to return for another year.—C. C. Swallow, Pastor.

Bethany, Okla., Murphey Chapel Church—We have recently closed a fine revival with Brother R. D. Vasey as the special worker. Seventy-six souls prayed through to victory, and a fine class of twenty-eight new members united with the church. We have a fine class of people here, and a number of fine young people. The young people have charge of the mid-week prayer services half of the time. Also, on Tuesday evening we have

our cottage prayermeetings in two groups. The work is moving forward.—D. B. Murphy, Pastor.

The N.Y.P.S. and W.M.S. of Zone Three, Missouri District, held a joint rally at the Golden Gate Church, St. Louis, on Sunday, May 5, with Brother Ted Ferguson and Sister Margaret Roach presiding. There was a fine attendance, with delegations from the following churches: St. Louis First, Lafayette Park, Zion, Golden Gate, Union, Maplewood, and the newly organized church at Wellston. Messages were given by Sister Moss and Rev. Pace; also several special readings and musical selections. A letter recently received from our missionary in Africa, Miss Ora Lovelace, was read at the rally. The next rally will be at Union, Mo., on June 9.—Beula Calbreath, Secretary.

Spokane, Wash., First Church—Our church has recently had the privilege of having General Superintendent Chapman with us in a revival campaign. His messages were a great blessing to the church. Dr. Chapman was accompanied by his wife and daughter, Gertrude. Their presence was a source of blessing and inspiration throughout the campaign. It was also our privilege to have with us as singers Professor and Mrs. W. W. Tink of Red Deer, Alberta. God gave us a gracious revival. Northwest District is coming fine. Superintendent J. N. Tinsley is doing the job; he is one of the best in the movement.—F. R. McConnell, Pastor.

Evangelist C. O. Miller reports that he has recovered from his recent illness, which kept him from being active in the evangelistic field for about four months.

He will be on the New England District for meetings during June, July and August, and has several dates during that time not yet slated. Those pastors desiring his services may address him at 30 Highland St., Bath, Maine.

Greentown, Ohio—Evangelist B. H. Pocock of Warren has recently held a revival meeting for this church. A wonderful spirit prevailed throughout the meeting; pastor and people are well pleased with the work of the evangelist. The church is going forth with renewed faith and expecting a good year.—Reporter.

Mangum, Okla.—Our church has recently closed a good crusade revival, sponsored by the N.Y.P.S., with Rev. Odell Brown and wife of Altus, as the evangelists. Several found the Lord during the meeting. The Lord is blessing the work here. We have had three revival meetings during the year, and are now looking forward to a summer revival. The District Budget is paid to date, and General Budget almost paid for the entire year.—E. M. Vaught, Pastor.

Lake Charles, La.—On May 5 this church closed a two weeks Crusade for Souls with Evangelist E. G. Theus of Bethany, Okla., and Song Evangelist L. C. Messer. The attendance was good throughout the meeting and interest kept increasing from one service to another. The workers did splendid work. There were a number of souls at the altar for pardon, purity or reclamation; many prayed through to definite victory. Five new members were received into the church at the close of the campaign. The work of these evangelists was much appreciated. Our church is marching on to victory with increased attendance in Sunday school and church services. Our budgets are paid up to date, and we are gradually decreasing the indebtedness on our church property. On with the Crusade for Souls.—Ed. N. LeJeune, Pastor.

Atlanta, Ga., First Church—We have recently been favored with a blessed and spiritual revival under the leadership of Evangelist H. H. McAfee and wife, and Professor Clyde Rodgers and wife, as special workers. God blessed the ministry of these workers. There were a goodly number of seekers at the altar, and a fine class of members received into the church. Four ordained Methodist preachers united with our church since last assembly.—A. M. Wells, Pastor.

North Long Beach, Calif.—We are closing the third year of our pastorate here, and although we appreciate the kindly offer of the church to give us a call for three more years, we have accepted a call to the Riverside Church, where we served as pastor some years ago. We will accept the new charge following our District Assembly in June. North Long Beach Church is a happy, united, spiritual people, and it has been a pleasure to serve here these three years. Many have been saved, the membership has increased nearly seventy-five per

cent, we have a live N.Y.P.S. and Junior Missionary society. The remaining indebtedness on the church property has been met, and both General and District Budgets have been overpaid. Rev. W. A. Felker has been called to follow us as pastor.—Edward M. Hutchens, Pastor.

Kingfisher, Okla.—On May 5 our church closed a fine revival with Mrs. N. P. Lorette of Bethany as the evangelist. This meeting was a real blessing to the church. Twenty-two seekers prayed through at the altar, and eleven united with the church, making twenty members received this year. Mrs. Lorette is a fine gospel preacher, and carries a real burden for souls. Her work was greatly appreciated. We have paid one hundred dollars on our church loan this year, and have our budgets paid to date.—E. N. Pitts, Pastor.

Las Animas, Colo.—Our church has recently closed a very gracious meeting with Evangelists R. R. and Dorothea Sharp of Oshkosh, Nebraska, as the special workers. The dust storms greatly hindered the meeting, but some good, solid work was accomplished. One man, a backslider, was reclaimed, and his family followed him to the altar and prayed through. One woman, fifty years of age, who had never been converted, was saved during the meeting. The work of the evangelists was greatly appreciated. Visiting delegations from our churches at La Junta, Colorado Springs and Manzanola helped in the meeting. We have accepted the work here for the third year.—Albert and Grace Selbee, Pastors.

Drumright, Okla.—The Lord has been blessing our ministry since we came here eight months ago. There have been about 150 seekers at the altar, and more than thirty members have been received into the church. The most of these were received during the recent revival with Evangelist G. Chester Morgan of Alliance, Ohio, and Song Evangelist Brance Edwards and wife of Bethany. God blessed the ministry of these workers, and during the meeting eighty prayed through at the altar, and fourteen were received into church membership. Ten subscriptions were received for the HERALD OF HOLINESS, making Drumright a "star" church. Visiting ministers giving the church short or week-end meetings include Pastor W. H. Davis of Davenport; Pastor Elbert

Dodd of West Tulsa; J. E. Moore and Forrest Nash, also Mrs. Maridel Harding and Miss Madeline Lunn, students from Bethany-Peniell College. Our budgets are paid to date; nearly all of our people are tithers. All departments of the church are making good progress.—Porter T. Cargill, Pastor.

Grand Junction, Colo.—We have recently closed the greatest revival in the history of this church, with Evangelist Glenn Griffith of Colorado Springs doing the preaching, and the pastor as song director. This was not a religious stir, but a real revival, the best I have ever witnessed. The church had three weeks of prayer preceding the revival. God honored the ministry of Brother Griffith with over four hundred seekers bowing at the altar, and some praying through in their homes. Fifteen subscriptions were received for the HERALD OF HOLINESS. A special missionary offering was taken, and a good offering for the evangelist. Seventeen members were added to the church, making a total of thirty-six thus far this year, and places our church above the 150 membership mark. The Sunday school reached an attendance of 379, giving us an average attendance of 309 for the month. Both budgets are paid in full for the year. We have been called to return for the sixth year. The church is in the best spiritual and financial condition ever.—O. Sundal, Pastor.

Minnesota Young People's Society Convention

The Young People's Societies of the State of Minnesota held their convention at Cottonwood May 3 to 5. A good, spiritual atmosphere prevailed throughout the convention.

The convention opened on Friday night with Rev. L. A. Reed, pastor of First Church, Kansas City, Mo., bringing a message on "Holiness." The presence of the Lord was very much felt in this opening service.

Saturday morning was given over to the young people's work, with the State President, Rev. W. E. Thompson, presiding. The papers were centered around the theme "The Spirit of the Crusader." Rev. Reed conducted a Question Box, and then brought another soul stirring message.

Business meeting and election of State officers was held Saturday afternoon. R. Mittlestadt was elected president, C. D.

Gadbow Vice President, Harold Olson Treasurer, and Miss H. Hobza as Secretary.

The Winona Society opened the evening service with "The Young People Back Home." Rev. J. C. Hafley of Pasadena, California, brought the evening message.

Sunday was a great day beginning with an object lesson in Sunday school given by Helen Olson of Winona. Rev. Hafley brought a fine morning message. Sunday afternoon Rev. C. C. Swallow of Redwood Falls brought the message and one seeker was sanctified.

Rev. Gadbow of Buffalo Lake had charge of the young people's service and brought a short talk on "Ye Serve the Lord." Brother Hafley brought the closing message of the convention, resulting in twelve young people bowing at the altar of prayer.

Fine special musical numbers were enjoyed throughout the convention. Pastor J. Friesen and his good people entertained the convention well.

The young people will hold their Fall Convention at Winona.

MRS. C. GADBOW, Reporter.

New York District Assembly

The New York District has just closed a great assembly. Never has God been upon this district in greater power, and never before have pastors and people had a greater blessing and vision. Pastor G. Howard Rowe of Richmond Hill and his faithful people surely entertained the assembly in a splendid manner.

It was a great blessing and privilege to sit under the ministry of General Superintendent Goodwin. He flooded the assembly with the glory of God, whether in the business sessions, morning talks, or regular preaching services. We are indeed a fortunate people to have such men as Dr. Goodwin to lead us on.

District Superintendent J. Howard Sloan gave a splendid report concerning the forward steps taken by the district during the past year, and reported an increase in every department of the church—spiritually, numerically, and financially. In appreciation of the untiring efforts and sincere devotion of Dr. and Mrs. Sloan, the assembly presented them with a beautiful basket of flowers. Dr. Sloan was re-elected to lead the district for another year.

Sister Myrtle Pelley, returned missionary from Africa, gave a most inspiring message at the Missionary Rally. Other speakers were Rev. Mrs. S. N. Fitkin, General W.M.S. President; Rev. L. S. Tracy, returned missionary from India, now pastor of our Utica Avenue Church; and Mrs. Ida Murphy, District W.M.S. President.

Rev. Roy Cantrell, pastor at Binghamton, was re-elected District N.Y.P.S. President, and under his leadership the young people have already formulated plans for a great forward move this coming year. At the N.Y.P.S. Rally on Saturday night Dr. R. Wayne Gardner, President of Eastern Nazarene College, gave a fine address to the young people.

Sunday afternoon was devoted to a great Home Mission Rally, with stirring

REDUCED PRICES ON CHURCH MANUALS

From now on the price of the Manual of the Church of the Nazarene will be 25c a copy in lots of 12 or more, delivery extra. We hope that this liberal reduction will prove to be an inducement for pastors to order quantities of the Manual for re-sale to members who do not have copies.

In lots of 12 or more—25c each, plus delivery

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addresses by Dr. J. W. Goodwin, Rev. A. M. Babcock, Mrs. Carrie Sloan, and Dr. J. Howard Sloan. Over fifteen hundred dollars was pledged to be paid within sixty days for Home Missions. The district goal for this year is at least ten new churches, and the establishing of new preaching posts and Sunday schools wherever possible.

Dr. D. Shelby Corlett gave a great challenge to the assembly in his message on the "Crusade for Souls" and God helped us all to pledge ourselves to greater effort than ever before in winning souls to God and to the Church of the Nazarene.

Rev. Martha Curry was the speaker for the closing service of the assembly. God came in mighty power and the service closed with seekers bowing at the altar of prayer.

Among the special singers at the assembly were Rev. and Mrs. Lester Trout, Rev. H. Blair Ward, Miss Mary Olsen, Mrs. Henry H. Reeves, Rev. and Mrs. Ural Hollenback, the Quartet from Bellmore church, the East Rockaway Sextet, Rev. Clarence Haas, and the E.N.C. Quartet.

HENRY H. REEVES, *Reporter.*

The Annual Meeting of the National Association for the Promotion of Holiness

The Sixty-eighth Annual Meeting of the "National" had been invited, and was most royally entertained by the Greenville College of the Free Methodist Church, at Greenville, Ill., April 23-28; our good and genial president, Dr. C. W. Butler, presiding. The District Ministerial Bible Conference of the Free Methodist Church, of which Rev. George E. Kline is the honored president, united with us in all of the spiritual services of the Convention, so that with the members of the "National" representing a dozen or more different denominations, this was indeed an interdenominational holiness gathering. The fellowship throughout was most beautiful and precious.

Tuesday, the opening day, had been designated as the Educational Day, devoted to the interests of the various holiness schools, and was graced by the presidents of numerous holiness colleges, representing various sections of the United States. A committee appointed last year gave us the following interesting summary: they had contacted forty-eight holiness colleges and holiness schools, of which number 70 per cent are denominationally related, and 30 per cent interdenominational—with a total enrollment of approximately five thousand students, employing five hundred teachers. Thirty-five of these institutions report an average of 94.5 per cent of their faculties as professing the experience of entire sanctification. Much more detailed information was given concerning these holiness schools that was exceedingly encouraging regarding the future of the holiness movement.

The next four days were filled with a varied and most interesting program from eight o'clock in the morning until ten o'clock at night. A few hours each day

were given to routine business, which was interspersed with a session of the "School of the Prophets," conducted by Rev. Jos. H. Smith; a "Doctrinal Address," by Dr. B. L. Olmstead; a "Bible Reading on the Second Blessing," by Evangelist C. W. Ruth, and a sermon by Dr. Butler. The night services were intensely evangelistic and were crowned with earnest seekers and happy finders of this great salvation.

During the business sessions we had reports from 76 or 78 auxiliaries, aside from the corporate membership of the National; had reports and addresses from ten different missionaries, representing the missionary work of different societies, in different mission fields; much inspirational singing, and glad witnesses to full salvation. The same officers were unanimously re-elected.

The blessing of the Lord was manifestly on all the deliberations, and on every service, but the crowning day was the wonderful Sabbath when heaven came down our souls to greet and glory crowned the mercy seat morning, afternoon and night—closing with the altar lined with earnest seekers for pardon and cleansing; and every one going out with a new inspiration an enlarged vision, and a fixed purpose of heart to push holiness as never before. It was good to be there. Praise God!

EVANGELIST C. W. RUTH.

Western Oklahoma District

We praise God for His blessings on our work here in Western Oklahoma. We are in our sixteenth year as District Superintendent in our beloved church, and I don't believe we have ever had a better year of service with a finer spirit of co-operation; also good revivals and advancement are being made. Most of our churches have been conducting splendid revivals, and many good evangelists have been laboring in our midst. Pastors, more and more, are pushing all departments of the work. Rallies and contests are advancing the work of our Sunday schools in a beautiful way.

With practically no Home Mission funds, gains are being made and new fields entered. Since the assembly six new churches have been organized, with

several church buildings and parsonages being erected or purchased. We have had several good conventions and rallies which gave a great boost, and helped carry forward the work.

The Eckels will be with us for a great missionary tour July 7 to September 1. It looks now like we will overpay our General Budget again this year.

We hope to meet you at the Bethany-Peniel Camp, at Bethany, Oklahoma, July 11 to 21. Dr. Howard W. Jerrett and the Eckels will be the called workers, with many ministers and singers of this educational zone present to help in every way.

We are Crusading for Souls, and back of the general program for Holy Ghost revivals in every church, and to carry forward our work around the world. We covet your prayers.

J. W. SHORT, *District Superintendent.*

Pittsburgh District Assembly

The Twenty-eighth Annual Assembly of the Pittsburgh District convened May 8 to 12 at Niles, Ohio. Services were held in the beautiful McKinley Memorial Building and Rev. H. M. Kirkpatrick, the local pastor, acted as host. From the very first service the blessing of the Lord was markedly manifest. Beginning with the Missionary Convention on Monday and Tuesday and continuing until the closing service on Sunday night the spiritual tide ran high. Business was transacted with a wonderful spirit of unity, and the general atmosphere was one of great spiritual refreshment.

Dr. J. W. Goodwin presided in his characteristic manner, bringing much inspiration through his messages to the assembly. Rev. C. Warren Jones was re-elected District Superintendent on the first ballot by 402 out of 429 votes cast. On motion the vote was made unanimous. This district has the enviable record of casting just 20 ballots in 17 years, including nominating ballots, for the election of its District Superintendents.

Rev. Jones reported the organization of eleven new churches this year with a total membership of 383 members at the time of the assembly. Under the seven-year leadership of Brother Jones forty-

SMALL "CRUSADE FOR SOULS" PENNANT STICKERS

We have just printed 5,000 small "Crusade for Souls" Pennant Stickers on gummed paper. These may be attached to automobile windshields and windows. Size: 4 inches wide and 8 inches long. Printed in blue on cream colored stock.

Prices: 1c each; 10c a dozen; 75c a hundred.

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nine new churches have been established, almost doubling the number of churches on the district. In addition to good numerical gains, the district raised for all purposes \$43,000 more than last year.

A service in behalf of Eastern Nazarene College was held on Friday afternoon. After the singing of the E.N.C. Quartet, President R. Wayne Gardner and Rev. E. G. Anderson brought encouraging reports of progress on every line and God's blessing on the school. Also during the assembly Mrs. S. N. Fitkin and Miss Myrtle Pelley, recently returned from Africa, spoke in behalf of missionary interests.

An outstanding feature of the assembly was the evening evangelistic services. Revs. Jarrette and Dell Aycock were the special workers, and under Brother Aycock's powerful Spirit-anointed messages the altars were lined night after night. In five days approximately 140 seekers came forward.

At the great Young People's Rally on Saturday afternoon, after a presentation in pageant form of the Crusade for Souls, the Spirit of God so moved on the scene that Rev. Aycock did not attempt to preach. Instead he invited all the young folks who would dedicate themselves to this task of soul-winning to come around the front and kneel. How they prayed and shouted! Dr. Goodwin remarked that he never before had seen so many young folks at one time under the blessing of the Lord.

The Sabbath day was one of the great days of the spiritual feast. Thirteen ministers were ordained, and five deaconesses consecrated. Dr. Goodwin preached with fervor, unction and power at the morning hour of worship. An overflow service was held in the afternoon in the nearby Methodist church because of the great crowds. The assembly closed with a wave of victory, with many souls seeking and finding God in the evening service. Among the visitors were Mrs. Goodwin, P. H. Lunn, District Superintendents, W. A. Carter, C. A. Gibson, J. Howard Sloan and R. V. Starr.

H. H. MARVIN, Reporter.

DEATHS

Mills—Herbert Brinson Mills, son of Rev. and Mrs. W. M. Mills of Dandridge, Tenn., passed to his reward on February 23, 1935, at the age of two years, nine months and twenty days. He was just a little flower budded on this earth to bloom in heaven, and loved by all who knew him. He leaves to mourn his going his parents, and three brothers, Everette, Winfred and Claude. Funeral services were held in Lawson's Chapel with Rev. R. C. Morsch officiating; interment was made in Lawson Cemetery.—Mrs. Chas. Mills.

ANNOUNCEMENTS

OHIO DISTRICT Gold Star Churches

(District Budget paid in full to May 31)
Ashland, Arthur Shrum; Bethel, Charles Keel; Bowling Green, George M. Galloway; Bryan, Carmen Scott; Celina, Mrs. A. M. Moorhead; Cincinnati (Carthage), W. E. Haggard; Cumminsville, H. C. Watson; Mt. Adams, Curtis Coburn; State Ave., Owen Plumley; Stanton Ave., C. W. Perry; Columbus (Parsons), W. E. Zimmerman; Sullivant, Howard Welsh; Cooperdale, J. G. Towriss; Coshocton, Millard R. Fitch; Dayton (Parkview), O. A. Singleton; East Letart, Edgar Burnem; Ft. Recovery, G. E. Schell; Fostoria, Sylvester Smith; Franklin, C. E. Ryder; Galion, James Leonard; Hamden, Friner Riffle; Hamilton, J. F. Leist; Ironton, H. C. Little; Kenton, L. L. Zimmerman; Logan, F. H. Landgrave; Manchester, C. P. Smales; Mansfield, John Cochran; Miamisburg, Charles Sylvia; Middletown, H. S. Galloway; Nelsonville, Clark Newton; Newark, C. A. Newcome; New Richmond, Mrs. Cora B. Kingery; Paulding, J. R. Edwards; Payne, A. J. Laird; Portsmouth First, R. B. Frederick; Rudolph, Ellsworth Nothstine; Sandusky, Donald Maxson; St. Paris, J. R. Peyton; Shelby, Floyd Honchell; The Plains, James Clifford; Toledo Westwood, F. J. Reed; Marion, John Davidson; Walbridge, W. V. Sharp; Van Wert, Dwight Boice; Wapakoneta, K. F. Johnson; Wellston, Vernon J. Shafer; Woodstock, Gerald Barnes; West Lafayette, Roy Klingner.

HONOR ROLL CHURCHES

(District Budget paid in full to April 30)
Columbus First, Raymond Browning; Columbus Shepard, Noble Shirkey; Darling Run, John Cullison; Fairfield, E. Smith; Marion, John Davidson; Mechanicsburg, Melvin Bateman; Spencerville, M. W. Lemunyon; Sunrise Chapel, J. E. Stackhouse; Union Ridge, Friner Riffle.
MILLARD R. FITCH, Treasurer.

NOTICE—My home address is changed from Lisbon, Ohio to 116 N. Dawson St., Uhrichsville, Ohio. Please write me at new address.—Evangelist Daniel E. Patrone.

NOTICE—Special prayer is requested for Mrs. Loveless, who is very sick; having had a major operation May 4 and is in the hospital at Columbus, Ohio.—Evangelist W. W. Loveless.

NOTICE—I am moving my family from Viborg, South Dakota, to Meridian, Idaho, where we will make our permanent home. Please address all future correspondence to me at Meridian.—Evangelist Ernest Coryell.

NOTICE—Slate for tour of Miss Agnes Gardner on Missouri District: Iasco, Sunday a. m., June 9; Hannibal, Sunday p. m.; Hurdland, Monday, June 10; Kirksville, Tuesday; Clarence, June 12; Moberly, June 13; Columbia, June 14; Fulton, Saturday, 2:30 p. m.; Eldon, Sunday a. m., June 16; Iberia, Sunday p. m.; Rush Chapel, June 17; Ricker Memorial, June 18; Union, June 19; St. Louis (Maplewood), June 20; St. Louis (Wellston), June 21; St. Louis First, Sunday a. m., June 23; St. Louis (Lafayette Park), Sunday p. m.; St. Louis (Zion), June 24; St. Louis (Golden Gate), June 25; Esther, Flat River, June 26; Sabula, June 27; Redford, June 28; Annapolis, Sunday a. m., June 30; Des Arc, Sunday p. m.; Beulah, July 1; Piedmont, July 2; Fredericktown, July 3; Lodi, July 4; Millspring, July 5; Oxly, July 6; Poplar Bluff, Sunday a. m., July 7; Dexter, Sunday p. m.; Bell City, July 8; Aquilla, July 9; Bloomfield, July 10; Bernie, July 11; Malden, July 12; Holcomb, Saturday, 2:30 p. m., July 13; Caruthersville, Sunday a. m., July 14; Sikeston, Sunday p. m.; Wardell, July 15; Mathews, July 16; Morehouse, July 17; Charleston, July 18; Cape Girardeau, July 19.—F. A. Welsh, Superintendent.

BORN—to Rev. and Mrs. W. M. Brown, pastors at Tuttle, N. Dak., a son, Wallace Donnell, on May 7, 1935.

—to Rev. and Mrs. Alfred Poole, pastors at Bethel Church, Johnson, Kansas, a daughter, on May 11, 1935.

PRAYER IS REQUESTED by a sister in Texas that she may be healed if it is God's will; for the healing and conversion of a sister in Washington, who has cancer; by a brother in Tennessee for God to heal his little girl who was run over by a car.

NAZARENE RADIO ANNOUNCEMENTS

First Church, Pontiac, Mich., over WEXI, Royal Oak, Mich., (1310 kilo.), Sunday, 4:00 to 4:30 p. m., E.S.T.—F. W. Domina, Pastor.

Konawa, Okla., over KADA, Ada, Okla. (1200 kilo.), every Friday 9:45 to 10:00 a. m.—Jack and Ruby Carter, Pastors.

Southern Illinois churches every Friday 3:00 to 3:30 p. m. over WEBQ (1210 kilo.), Harrisburg, Ill., supervised by G. N. Mitchell, pastor Murphysboro, Ill.

Ballston Tabernacle, each Saturday, 6:30 to 7:00 a. m., over WJSV Alexandria, Va., The Columbia System (1460 kilo.)—Marvin S. Cooper, Pastor.

Little Rock, Ark., over KARK (890 kilo.) each day 10:00 to 11:00 a. m.; Sunday, 8:00 to 9:00 and 11:00 a. m. to 12:00 noon; 5:00 to 6:00 and 7:45 to 9:00 p. m.—Mrs. Agnes W. Diffie, Pastor.

Springfield, Ill., over WTAX (1210 kilo.), each Sunday, 2:30 to 3:00 p. m.—A. L. Parrott, Pastor.

CHILDREN'S DAY MATERIAL

Children's Day Helper No. 21. A thirty-two page booklet containing Recitations especially for Primary and Beginner grades, Drills and Songs, Motion Exercises, Special Material for Boys and material for Older Scholars. Price 25c a copy

Children's Day Souvenir No. 976. Size 2½x2½ inches. In shape of a shield. Boy and girl printed in colors. Scripture verse on one side. Furnished with red string. 1c each

Children's Day Invitation Post Card No. 979. A new card with a very attractive design in colors. On address side there is space to indicate hour and date of Children's Day program. 20c a dozen; \$1.25 a hundred

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Twin Falls, Idaho, over KTFI (1,000 watts, 1240 kilo.), each Sunday, 3:00 to 4:00 p. m. (M.S.T.)—L. D. Smith, Pastor.

Lexington, Ky., over WLAP (1420 kilo.), each Saturday 10:45 to 11:15 a. m.; each Sunday 5:30 to 6:00 p. m.—Madison F. Grose, Pastor.

Grand Junction, Colo., over KFXJ (1200 kilo.) each Sunday 4:30 to 5:00 p. m.—Olaf Sundal, Pastor.

Decatur, Ill. West Side Church, over WJBL (1200 kilo.), each Sunday, 10:45 a. m. to 12:00 m.—H. B. Jensen, Pastor.

Cumberland, Md., direct from church each Sunday 11:00 a. m. to noon; also Tuesday over WTBO, "The Voice of Cumberland" (860 kilo., 250 watts), 3:00 p. m.—J. H. Parker, Pastor.

Bloomington, Ill., Spence Memorial Church, each Thursday, 4:30 to 5:00 p. m., over WJBC, Normal, Ill. (1200 kilo., 250 meters).—J. O. and Edna Wells Hoke, Pastors.

Muncie, Ind., South Side Church, each Saturday, 8:30 a. m., over WLBC (1310 kilo.)—H. W. Cornelius, Pastor.

Minot, N. Dak., each Sunday, 2:00 to 2:30 p. m. over KLPM (1240 kilo.)—H. A. Erdmann, Pastor.

Detroit, Mich., First Church, over WEXL (1310 kilo.), each Sunday 11:30 a. m. to 12:30; also 11:30 p. m. to 12:00 midnight.—Orval J. Nease, Pastor.

Arkansas City, over WBBZ, Ponca City, Okla., each Sunday at 4:00 p. m.—L. T. Edwards, Pastor.

Columbus, Ohio, over WAIU (640 kilo.), each Sunday, 3:00 to 4:00 p. m.—Raymond Browning, Pastor First Church.

Miami, Fla., First Church, each Sunday 5:15 to 5:30 p. m., over WIOD (1300 kilo.)—L. Lee Gaines, Pastor.

Kenmore, Ohio over WJW, Akron, each Sunday, 1:30 p. m. (1210 kilo. or 248 meters).—Charles Dye, Pastor.

Lansing, Mich., North St. Church, over WJIM, each Sunday 2:00 to 2:30 p. m., E.S.T.—J. C. Lambert, Pastor.

Zanesville, Ohio, each Tuesday 10:00 to 10:30 a. m., over WALR (1210 kilo.)—Floyd Gale, Pastor.

Elkhart, Ind., over WTRC each Sunday 6:00 to 6:30 p. m.—C. C. Chatfield, Pastor.

Wellsburg, W. Va., each Saturday, 9:00 to 9:30 a. m., over WNBO (1200 kilo.), Silver Haven, Pa.—John R. Henry, Pastor.

Northern Indiana District each Sunday 3:30 to 4:00 p. m., over WOWO, Fort Wayne, Ind. (1170 kilo.)—J. W. Montgomery, Superintendent.

Malden, Mass., WBSO (920 kilo.), Wellesley, Mass., Friday 3:30 to 4:00 p. m.; Sunday, 9:00 to 10:00 a. m.—Selden Dee Kelley, Pastor.

Canton, Ohio, each Sunday 12:00 to 12:45 p. m., over WHBC (1200 kilo.)—S. S. White, Pastor.

Chicago Council of Nazarene churches, over WGES (1360 kilo.), Chicago, Ill., daily 7:00 a. m., Sunday 11:00 p. m., supervised by Rev. J. T. Myers, pastor Austin Church.

Long Beach, Calif., over KFOX (1,000 watts, 1250 kilo.), each Sunday at 4:30 p. m.—J. E. Williams, Pastor.

Denver, Colo., First Church, over KVOD (920 kilo.), each Sunday 8:00 to 8:30 a. m.—Melza H. Brown, Pastor.

Blytheville, Ark., each Tuesday 10:30 to 11:00 a. m., over KLCN (1290 kilo.)—Eupha D. Beasley, Pastor.

San Antonio, Texas, First Church, each Sunday, 6:30 p. m., over KABC (1420 kilo.)—Basil W. Miller, Pastor.

Joliet, Ill., each Sunday 9:00 to 9:15 a. m., C.S.T., over WCLS (1310 kilo.)—J. W. Brown, Pastor.

Muncie, Ind., First Church, each Saturday, 9:15 to 9:45 a. m., over WLBC (1310 kilo.)—C. R. Mattison, Pastor.

Edmonton, Alberta, each Sunday, 6:30 to 7:00 p. m., over CFRN (1260 kilo.)—G. E. Sharp, Pastor.

Southwestern Indiana Zone of Indianapolis District, each Thursday 2:00 to 2:30 p. m., over WDBF (630 kilo.), Evansville, Ind.—H. L. Kennedy, Secretary.

Norfolk, Va., over WGH, 10:00 to 10:30 p. m., each Sunday.—C. H. Strong, Pastor.

Portsmouth, Ohio, over WPAY (1370 kilo.), 2:30 p.m. each Sunday; 8:45 a.m. each Wednesday; 6:45 p.m. each Friday.—R. B. Frederick, Pastor.

Topeka, Kansas, First Church, over WIBW, each Sunday at 4:45 p. m.—J. Erben Moore, Pastor.

Springfield, Tenn., over WSIX (1210 kilo.) each morning (except Sunday) "Voice of Comfort, 8:00 to 8:15, C.S.T.; Thursday 7:00 to 7:15 p.m.—Howard P. Jett, Pastor.

Carl Junction, Mo., over WMBH (1420 kilo.), Joplin, Mo., each Wednesday, 8:30 to 8:55 a.m.—E. G. Blystone, Pastor.

CAMPMEETING ANNOUNCEMENTS

June 28 to July 7, North Reading, Mass. The Fifteenth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. Samuel Young, District Superintendent, in charge; Rev. Raymond Browning, Columbus, Ohio; and Rev. Howard W. Sweeten, Ashley, Ill., evangelists; Rev. E. E. Patzsch, Hanover, Pa., musical director; Miss Edith Cove will have charge of the children's work, and Rev. John Riley the young people's work. For rooms and for other information write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.—E. T. French, Secretary.

August 23 to September 1. Circleville, Ohio. Eighteenth Annual Holiness Campmeeting. Workers: Rev. T. M. Anderson, Rev. E. H. Stillion, Rev. Charles L. Slater, Rev. D. E. Patrone, Rev. Edna Leonard, and other gospel workers and missionaries. Write, Rev. E. A. Keaton, Secretary, 481 N. High St., Chillicothe, Ohio.

July 26 to August 4. Interdenominational Campmeeting Association, Portsmouth, R. I. Workers: Rev. John R. Church, Rev. G. Arnold Hodgkin and wife, missionary evangelists; Professor J. Byron Crouse and wife, musical directors; Miss Edith Crouse, children and young people's worker. For further particulars address Andrew B. Starbuck, President, 1214 Washington St., Portsmouth, Va.

July 11 to 21. Bethany-Peniel Campmeeting, Bethany, Okla. Workers: Dr. Howard W. Jerrett, Rev. W. A. Eckel and wife, District Superintendents W. A. Carter and J. W. Short, Dr. A. K. Brackeen, Rev. H. B. Macrory, assisted by ministers of this zone. Free lodging to ministers and their wives. For further information address, B. M. Hall, Bethany, Okla.

August 15 to 25. Beulah Park, Wichita, Kansas. Kansas State Holiness Association Camp. Workers: Rev. David E. Wilson, Rev. John W. Goodwin, Rev. Warren C. McIntyre, evangelists; Rev. B. D. Sutton and wife, song leaders; Mrs. S. P. Nash, children's and young people's worker. For further information write Rev. Jesse Uhler, Secretary, Clearwater, Kansas.

A New Booklet

The A B C's of Holiness

By D. Shelby Corlett, D.D.



This booklet, just off the press, contains questions and answers on the doctrine and experience of Entire Sanctification.

The material is divided into eight parts:

- (1) The Nature of Sin.
- (2) The Provision of Redemption.
- (3) "Sons of God."
- (4) "Ye Are Yet Carnal."
- (5) Called Unto Holiness.
- (6) Meeting the Conditions.
- (7) Sanctified Wholly.
- (8) Holy Living.

We are sure that this booklet will be accepted with enthusiasm by our people and church. It is just the thing to hand to new converts and those seeking the experience of holiness. Many people not members or regular attendants of our churches have distorted ideas of what we teach. This little book will explain, perhaps better than anything else, just what we believe and teach regarding holiness.

Single copy 10c; 12 copies 75c; 25 or more at 5c each.

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Books on Holiness

Here is a list of books and booklets dealing with the experience of holiness or entire sanctification. The prices range from 10c to \$1.00.

With every book listed at 25c you may select any 10c booklet and we shall include it with our compliments; with every 50c book you may include two 10c booklets and with every \$1.00 book we shall send free of charge one 25c and one 10c book.

Order these books on holiness; read them for your own inspiration and edification; pass them around to your friends and neighbors.

After Holiness, What? By T. M. Anderson. Sound advice and safe counsel for those who have just entered into the experience of holiness, also very helpful to those who are older in the sanctified life. **1.00**

The Beauty of Holiness. By B. F. Haynes, D. D. A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. **.25**

Bible Readings on Holiness. By B. W. Miller. 108 Bible readings on holiness, many of which are actual sermon outlines. Very helpful for N. Y. P. S. meetings, prayermeetings, etc. **.25**

Entire Sanctification. By C. B. Jernigan. Questions and answers with Scripture quotations. Unexcelled for inquirers. **.10**

The Establishing Grace. By A. M. Hills, D. D. A matchless exposition of Sanctification as taught in the book of Romans. **.25**

The False Guide. By T. E. Verner. Picturing the awful results of rejecting or opposing holiness. **.10**

Helps to Holy Living. By E. E. Shelhamer. Plain, practical advice to those who desire a life of piety. **.50**

Our Lost Estate. By J. G. Morrison, D. D. Endeavoring to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again by faith in Jesus Christ. **1.00**

Sanctification, the Experience and the Ethics. By R. T. Williams, D. D. A discussion of some phases of the experience not dealt with in other books on the same subject. Dr. Williams writes of the experience and of the life as related to each other. Apparent inconsistencies in eth-

ical standards and conduct as compared with the professed state of grace, uncharitable accusations against those claiming the experience, sincere questions of those just entering the life of holiness—all these are dealt with in this unique book. **1.00**

A More Excellent Way. By H. W. Sweeten. A discussion of Entire Sanctification. This book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Rev. Sweeten is extremely logical in his arguments and definite in his statements. While he covers his subject thoroughly every point is made clear. **.50**

The Life of Victory. By Theo. Ludwig. A practical book written in clear, simple language so that all may understand the way of salvation. It tells how to be saved, how to be sanctified and how to be kept in a victorious Christian experience. **.50**

Temptations Peculiar to the Sanctified. By C. W. Ruth. The author's name alone would guarantee the book to be scriptural, logical and worthwhile. Evangelist Ruth's other volumes have been read by thousands and perhaps have done more to further the cause of holiness than the writing of any other one person of the holiness ranks today. 54 pages; paper covers. **.25**

Wesley's Plain Account of Christian Perfection. By John Wesley. A sixty-six page booklet in which Wesley answers questions concerning the doctrine of Christian perfection. A book that should be studied by every sanctified person and by every one inquiring concerning heart purity or holiness. **.25**

CAMPMEETING CALENDAR

May 31 to June 9. Iowa Holiness Ass'n. Camp, University Park, Iowa. Workers: T. M. Anderson, W. G. McIntyre, N. B. Vandall, Mrs. H. M. Coats, Ivez Batchelor. Write, Mrs. Hattie Riddle, Secretary, Lacona, Iowa.

June 13 to 23. Bethel Camp, Coshocton, Ohio. Interdenominational. Workers: E. E. Shelhamer, H. E. Williamson, Janie Bradford, Kutch Sisters Quartet. Write, R. K. Gamertsfelder, Secretary, Route 6, Coshocton, Ohio.

June 14 to 23. Holiness Association, Boone, Iowa. Workers: Joseph H. Smith, G. B. Williamson, Bates Sisters, Mrs. G. A. McLaughlin. Write, J. S. Doggett, Ames, Iowa.

June 22 to July 4. Annual Campmeeting Ass'n., Brushton, N. Y. Workers: Peter Wiseman, LeRoy A. Lindsley, Floyd N. Bradley. Write, Mrs. Mabel Spaulding, Secretary, Bangor, N. Y.

June 27 to July 7. Red Rock Camp, seven miles south of St. Paul, Minn., on Highway 3. Workers: John Thomas, John L. Brasher, Mrs. Iva D. Vennard. Write, Geo. C. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

June 28 to July 7. Nebraska State Holiness Ass'n. Camp, Bethany Park, Lincoln, Nebr. Workers: J. A. Huffman, John Paul, and others. Write, R. M. Dillworth, 5335 Pioneer Blvd., Lincoln, Nebr.

July 5 to 14. Prophetic and Missionary Conference, Cedar Beach, Port Monmouth, N. J. Workers: Chas. H. Babcock, Paul E. Haines and Wife, John A. Duryea and Wife, B. Joseph Martin and Wife. Write, Miss Elizabeth Foth, 307 Warren St., Brooklyn, N. Y.

July 12 to 21. Smith Mills Camp, Smith Mills, No. Dartmouth, Mass. Workers: O. C. Mingleford, Stella B. Crooks, E. E. Patzsch, Reita Rundlett, Tom M. Brown. Write Miss Annie M. Cunningham, Secretary, 88 Liberty St., New Bedford, Mass.

July 19 to 29. Sebring, Ohio. Workers: Joseph H. Smith, Andrew Johnson, N. B. Vandall, Janie Bradford, Mrs. E. J. Leonard. Write, R. L. Bush, Box 45, Sebring, Ohio.

July 24 to August 4. Long Island Holiness Ass'n. Camp, Prince Ave., Freeport, L. I., N. Y. Interdenominational. Workers: Peter Wiseman, Howard Sweeten, B. Joseph Martin and Wife, Robert L. Simpson, Benjamin Combs, Mrs. Henry Reeves, H. Willard Ortlip, H. J. Cornell and Wife. Write Harry J. Cornell, Secretary, 46-14 Burling St., Flushing, N. Y.

August 8 to 18. Colorado Nazarene Camp, Denver, Colo. Workers: T. M. Anderson, D. I. Vanderpool. Write, Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

August 11 to 25. Ithiel Falls Campmeeting Ass'n. at Ithiel Falls, Johnson, Vt. Workers: J. Glenn Gould, Charles P. Hogle, E.N.C. Quartet. Write John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Emeritus
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN
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Fall Assemblies

Michigan (Vicksburg Campground).....
.....July 31 to August 4
Northern Indiana (Elwood).....August 7 to 11
Indianapolis (Indianapolis 1st).....August 13 to 17
Ohio (Columbus).....Aug. 28 to Sept. 1
Missouri (Moberly).....Sept. 4 to 8
Kansas City (Topeka).....Sept. 10 to 15
Eastern Oklahoma (Tulsa).....Sept. 18 to 22
Western Oklahoma (Bethany).....Sept. 25 to 29
Southeast Atlantic.....October 23 to 27
Florida.....Oct. 30 to Nov. 3
Georgia.....Nov. 6 to 10
Alabama.....Nov. 13 to 17
Mississippi.....Nov. 20 to 24

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R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

Northern California May 29 to June 2
 Southern California (Pasadena) June 4 to 9
 New Mexico (Portales) June 13 to 16

Fall Assemblies

Nebraska Aug. 21 to 25
 Chicago Central Aug. 28 to Sept. 1
 Kentucky Sept. 3 to 6
 Tennessee Sept. 11 to 15
 Arkansas Oct. 2 to 6
 Dallas Oct. 8 to 11
 San Antonio Oct. 15 to 18
 Abilene (Abilene) Oct. 22 to 25
 Louisiana Oct. 29 to Nov. 1

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

Northwest May 29 to June 2
 Idaho-Oregon June 5 to 9
 Colorado June 12 to 16
 Rocky Mountain June 19 to 23

Summer and Fall Assemblies

North Dakota July 3 to 7
 Manitoba-Saskatchewan July 10 to 14
 Central Northwest Aug. 14 to 18
 Iowa Aug. 21 to 25
 Kansas Aug. 28 to Sept. 1

DISTRICT ASSEMBLY INFORMATION

Northwest—At Spokane, Wash., First Church of the Nazarene, West 712 Nora Ave., May 29 to June 2. Rev. F. R. McConnell, Pastor, West 712 Nora Ave. General Superintendent Chapman.

Northern California—At Stockton, Church of the Nazarene, Corner Park and Hunter (214 E. Park St.), May 29 to June 2. Rev. F. Arthur Anderson, Pastor, 214 East Park. General Superintendent Williams.

Southern California—At Pasadena, First Church of the Nazarene, Cor. Raymond and Chestnut Sts., June 4 to 9. Rev. Weaver W. Hess, Pastor, 530 N. Holliston Ave. General Superintendent Williams.

Idaho-Oregon—At Nampa, Idaho, First Church of the Nazarene, June 5 to 9. Rev. E. E. Martin, Pastor, 604 15th Avenue South. General Superintendent Chapman.

Colorado—At Canon City, June 12 to 16. Rev. J. W. Wells, Pastor, 508 River St. Assembly to be held at High School Building, 1200 Block East Main. General Superintendent Chapman.

New Mexico—At Portales, Church of the Nazarene, June 13 to 17. Rev. Elmer Pool, Pastor. General Superintendent Williams.

Rocky Mountain—At Billings, Montana, Church of the Nazarene, June 19 to 23. Rev. Ross E. Price, Pastor, 508½ North 30th Street. General Superintendent Chapman.

Manitoba-Saskatchewan—At Regina, Sask., July 10 to 14. Rev. Abner Olson, Pastor, care 1545 Rae Street. Assembly to be held at grounds of Regina Exhibition Association. General Superintendent Chapman.

Michigan-Ontario—At the District Camp Grounds on Indian Lake, near Vicksburg, Michigan, July 31 to August 4. Vicksburg nearest railroad point. Assembly address, care Rev. V. L. Ward, Route 3, Vicksburg, Mich. General Superintendent Goodwin.

Northern Indiana—At Elwood Church of the Nazarene, North "F" and 14th Streets, August 6 to 11. Rev. Walter Rees, Pastor, 815 North Anderson. General Superintendent Goodwin.

Central Northwest—At Redwood Falls, Minnesota, August 14 to 18. Rev. C. C. Swallow, Pastor, 532 Mill Street. General Superintendent Chapman.

Nebraska—At Hastings, August 21 to 25. Rev. Harvey C. Miller, Pastor, 915 W. 5th St. Assembly to be held at City Pavilion Prospect Park, between Third and Fifth Streets, west end of city. General Superintendent Williams.



Dr. R. T. Williams' New Book Is Ready!
Attitudes and Relationships

MORE than a year ago Dr. Williams promised us to prepare for publication, his lectures on Attitudes and Relationships in Life. Some of our people have heard these lectures in greatly abbreviated form. They have been given at annual assemblies in several of our districts. Until this past winter Dr. Williams could not find time to work this material into shape for publication.

Now the book is ready. Every preacher and layman who has heard these lectures delivered will want to read them. Those who have not been privileged to hear the lectures should welcome the opportunity to get them in elaborated and improved form as they are given in this volume.

The thesis of Dr. Williams' book is that life is made up of relationship with things, with people and with God. Our destinies here and hereafter are predicated upon these three relationships. Our attitude toward things, toward people and toward God will determine what our relationships in these three fields will be.

There are four divisions or chapters: (1) Personality and Relationship; (2) Relationship With Things; (3) Relationship with People; (4) Relationship With God.

*An attractive volume
 Durably bound
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With every order received during the months of May and June we will send, free of charge, a large print (5x8 inches) of Dr. Williams with his autograph.

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DID IT PAY?

Lewis E. Hall*

IN looking over my records the other day I found that in 1930 and 1931 the General Home Mission Board of our church gave me \$450 for home missions. With this money we organized two new churches and helped them to buy lots in the best locations in the towns. In looking over the records of these churches just recently I found that we had some one hundred members in the two churches, with more than 175 in the two Sunday schools. They have property worth over \$6,500 with about six hundred dollars indebtedness in all. They are now paying into the general church treasury some \$120 a year. One of these churches has the largest Sunday school in the town.

Was this the right thing to do?

Last year our young people took it upon themselves to raise two hundred dollars for Home Missions. This we put into a good town of some six thousand population, and by the time of our District Assembly we will have a good church there with about forty members. Many people in this town said, with tears, that it was the first time they had ever heard holiness preached.

Is this a good investment?

Some years ago a good Nazarene brother saved up \$100 while he was living in a town where there was no Church of the Nazarene. Some wanted him to send this money to the foreign fields, but he called me to come and hold a meeting for him. Rev. W. D. Godfrey and wife had charge of the singing. We battled away for six weeks and organized a church with twenty-two members. On the last day of the meeting we received an offering for Foreign Missions—just \$100 in cash. They started paying their pastor \$90 a month. They now have a good concrete block church there, with about seventy-five members, and have paid hundreds of dollars into the general church since that time.

Was this right?

* Superintendent, Rocky Mountain District

